

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LXI.

Jackson, Miss., June 27, 1940

NEW SERIES
VOLUME XLII. No. 26

Sparks and Splinters

Rev. W. W. Kyzar is this week assisting Pastor G. O. Parker in a revival meeting at Magee.

The Vacation Bible School of Van Winkle Church, Jackson, began Monday with an enrollment of 92.

We were glad to hear while at the Convention that Dr. G. H. Crutcher of Tampa, Fla., was much improved after a very serious operation.

Mussolini, in declaring war against France and Britain defied the advice of President Roosevelt and of the pope. Between Mussolini and the pope, there is not much to choose.

Dr. James D. Morrison goes from the pastorate of Central Baptist Church, Providence, R. I., to become professor of preaching at Colgate-Rochester Divinity School.

Dr. O. C. S. Wallace made the address of welcome to the Convention in Baltimore. Recently a portrait of him as pastor emeritus was unveiled at Eutaw Place Church in that city.

Coker College, Hartsville, S. C., is said to have received \$240,000 on endowment recently and \$10,000 for the establishment of a school of Business Administration.

We give this week a report of the W. M. U. Convention in Baltimore written by Mrs. A. L. Goodrich. We had expected to have it last week, but somehow it was misplaced.

All of us may be grateful that among the large number of messengers going to and coming from the Southern Baptist Convention, though the distance was unusual, no casualties were reported.

The World Christian Fundamentals Association has petitioned the Federal Trade Commission to stop the liquor and cigarette people from lying advertising.

There are said to be a million and a half people in Japan known to be suffering with tuberculosis which has greatly increased since the war with China began, due to inadequate food.

Try this out on the next Baptist preacher you meet. They say that no one entering as a prisoner in the Ohio penitentiary for the past four years was able to repeat the Lord's prayer of the ten commandments.

The Northern Baptist Convention combined four committees into one. The four were on American Home, Race Relations, Social Service and on Exemption from Military Service. The new one is a committee on "Council for Christian Social Progress."

Southern Baptists who are now undertaking to aid British Baptists in maintaining their foreign mission force in various fields, will be interested in the announcement that Lutherans in America have assumed full responsibility for all Lutheran enterprises in the world except those of Lutherans in Sweden. They are now out to raise \$500,000 which will be required for annual maintenance.

The collapse of France and the peril of Britain are certainly no comfort to those who advocate birth control. There has been a falling birth rate in France for many years, while the birth rate in Germany and Italy have been growing. The making of a super-race by birth control has about as much sense in it as getting rich by destroying a large part of your property, as has been advocated in this country for the past eight years.

Among the elder elders at the Convention in Baltimore was Dr. Geo. Braxton Taylor of Virginia, who started the Sunbeam movement. He is now eighty or more.

Dr. L. R. Scarborough refused to be considered for re-election to the presidency of the Southern Baptist Convention. He made an excellent presiding officer. He knows his own mind, never gets excited and knows the people and the Convention's business. Things never get tangled up when he presides. Southern Baptists are indebted to him in many ways.

We have been wondering if Baptists in Baltimore would not begin to multiply if they should do like they are doing in New Orleans: get out on the streets and preach; go to the jails and wharfs and hospitals and all the places where need is great and sin is rife. Just incidentally we heard a Christian Scientist advocating his wares in the Armory, saw a Communist crying aloud his beliefs on the streets and heard a Catholic pressing her claims on a Negro. Baptists had better go out into the highways and hedges. It is no answer to this to tell of some of the finest people in Baltimore who are or have been Baptists. A pot boils from the bottom. The Christian Scientist whom I met in the Armory told me his father was a deacon in a Baltimore Baptist church for forty years.

Sumrall Baptist church has eight deacons. There is nothing unusual about this. Many churches have more. However, there are some things about this group of deacons that we feel are unusual. For one thing, all eight of them are tithers and any of them will gladly make a talk on the subject when asked. All of them belong to the Brotherhood and take an active part in some capacity each Sunday evening. About half of them attend prayer meeting regularly and the others occasionally. With only one exception they all lead in prayer in public. With only one exception each of them is either a teacher or an officer in the Sunday school. This one asked to be relieved after serving some twenty years as Sunday school superintendent. He still attends five services a week at the church and humbly helps in them all.—T. W. Talkington.

The election of Dr. W. W. Hamilton to the presidency of the Southern Baptist Convention was a just and beautiful tribute to one of the most faithful, devoted, efficient and beloved servants of the denomination we have ever had. He has served as pastor, evangelist and Seminary president with distinction in all these fields. He has worked in some capacity in nearly every state in the South. He has been honored with degrees conferred on him by various institutions.

From personal association with him we believe him to be an evangelist second to none we have ever had among Southern Baptists. As president of the Baptist Bible Institute he has moulded the lives of hundreds of future workers. He has helped to make the Institute one of the greatest agencies for evangelism Southern Baptists have ever known. He has learned the way of victory through prayer. Of one of the patriarchs it was said, "The Lord was with Joseph and he was a prosperous man." This is the secret of what Dr. Hamilton has done, and the assurance of what is to be done. He has a wide knowledge of Baptist people and Baptist work. He has a genuine sympathy with them all. He is not provincial in outlook. He will make a great President of the Southern Baptist Convention.

Dr. H. M. King has sufficiently improved to be able to be taken from the Baptist Hospital to his home in Jackson, on Claiborne Street.

If this country suffers as France has done, it will be largely the fault of those who have been crying "Peace, Peace," when there is no peace.

Between 25 and 30 boys and girls from the Virginia Industrial School were baptized into the fellowship of First Church, Richmond, June 23.

Northern Baptists are to meet next year at Wichita, Kansas, and Judge E. J. Millington is President, who is a practicing attorney in Cadillac, Michigan.

Prayer is asked for a meeting in progress at Calvary Church, Columbus, where Pastor L. B. Wages is being assisted by Rev. M. C. Hughes of Ludlow.

It is said that the possessions of the French Empire outside of Europe were 20 times the size of France and had nearly twice as many people as are in France.

Rev. S. J. Rhodes has resigned the pastorate of Gillsburg Church in Amite County and Dinan Church in Walthall County to accept a call to Mt. Pleasant Church, Bogalusa, La., effective at once.

Why hadn't somebody thought of it before. French women in the Baptist Church at Opelousas, La., gather at the church in cars and go out to do mission work. That's better than studying about it.

Pastor Percy M. Cooper of Southside Church, Jackson, was called away last week to attend his father who had a slight paralytic stroke. At last report his father was much improved. Rev. N. S. Jackson preached at Southside Sunday morning.

Rev. W. A. Bell is this week concluding a meeting with Pastor J. D. Thompson at Booneville. In the absence of brother Bell the editor had the privilege of preaching for him morning and evening at Parkway Church, Jackson. There was one addition to the church on confession of faith at the morning service.

Goodwater Church, Simpson County, will have a Home Coming Day June 30. Pastor S. B. Harrington and the committee invite all former members. Mrs. Belle Walker, the only living charter member will give an account of the organization of the church and something of its history. All local communities are invited to come and bring lunch.

We are publishing in another column the statement of the committee appointed by the Southern Baptist Convention to meet the appeal of British Baptists that American Baptists provide for the temporary support of their foreign missionaries. Be sure to read it. And let us begin now to meet it. The editor has already given his offering for this purpose through our Convention Board in Jackson.

The Jones County Associational Brotherhood will meet with the Laurel First Baptist Church, Monday evening, July 8th at seven o'clock. Dr. Lawson H. Cooke, secretary of the Baptist Brotherhood of the South, will be the speaker for the evening. All Brotherhood members and others who are interested are invited to attend this meeting. We are preparing for 300 to 400 men. Write the pastor, Dr. L. G. Gates, Laurel, Miss., and tell him that you will be there and how many of your men you will try and bring with you. The men representing the 33 churches and 15 Brotherhoods in Jones County invite you to be present.—Harry Smallwood.

Sparks and Splinters

Somebody says, "Gray hair does not denote age, but a gray soul does."

Mr. Finley W. Tinnin, Jr., was ordained at Shreveport June 4, and becomes associate pastor at Jena, La.

Missionary J. L. Hall in Chile baptized the entire membership of a Methodist Church, including the pastor.

Pastor W. C. Stewart has Rev. J. W. Middleton of Clinton helping him this week in a meeting in Houston.

Dr. T. L. Holcomb, secretary of the Sunday School Board receives the LL.D. degree from Mercer University.

The degree of Doctor of Humane Letters was conferred on Dr. Jno. L. Hill of Nashville by Hardin-Simmons University.

The Canadian Baptist says that out of 65 priests in Poland when the Germans took possession, only 20 remain. Some were killed; some died in prison and others were expelled.

It is announced in the secular press that Myron C. Taylor, President Roosevelt's ambassador to the pope, is seriously ill in Florence, Italy, and that his wife has gone to him, flying on a clipper.

Pastor J. B. Ray had Rev. L. E. McGowan with him in a meeting at Holcomb. There was a genuine revival. The people were delighted and greatly edified with the preaching. There were seven additions.

At Payne (Ascalmore) Church in Tallahatchie County last Sunday Pastor J. B. Ray preached on Missions, and the people voluntarily made an offering of \$45.00 which is a good increase over previous gifts.

The state of North Carolina says the city of Raleigh (or any other) cannot collect rentals from cars for parking. This, however does not mean that ordinances may not be made and enforced for parking overtime.

At the Northern Baptist Convention a motion was made that the possibilities of union with Disciples (Campbellites) be explored by the general council and that a report be made at next year's Convention, and the motion was carried.

In the death of Mr. C. Roy Arnold last week Parkway Church, Jackson, loses one of its most active members. He was a promising young lawyer who was last year a candidate for secretary of state. He was a deacon in Parkway church and teacher in the Sunday school.

In the May issue of the Baptist Record was the suggestion of a cartoon about Mussolini as a vulture waiting to pounce on the victims of a war in which he had no honorable part. Dr. B. Locke Davis sends us just such a cartoon taken from the Springfield (Mo.) Daily News of June 5. Great minds, etc.

Messengers from Mississippi to the Southern Baptist Convention could not fail to be pained by the constant display of liquor on every hand. A stranger in the city could hardly find a place to eat where liquor was not in painful evidence. At our hotel noisy parties of young Baltimore people seem to have imbibed freely. And at the railroad station several drunken people were either reeling or boisterous. We may all thank God that it is as well with us as it is in Mississippi.

A friend writes of the organization of a mission Sunday school in a community five miles from Ruleville, among a large group who do not have transportation to the town churches. Mrs. Geo. P. Lucius opened her home for the purpose and started the work going. Free literature was given them the first quarter, and enough is in hand to get it for the second quarter. Preaching is held here once a month by Rev. M. Abernathy of Inverness. There have already been four conversions and others quickened. There is a fine spirit of cooperation. There are 69 enrolled in the Sunday school and an average attendance of 50. Visitors and helpers welcomed.

It is said that Japan makes a monthly profit of \$6,000,000 on opium in Shanghai, China. Judgment day is coming.

Next Southern Baptist Convention meets in Birmingham, Ala., May 14, 1941. Preacher Dr. J. Clyde Turner.

Dr. Ira B. Seale of Holly Springs is a member of the Executive of the Baptist Brotherhood of the south, Harry T. Smallwood of Laurel is the State member.

Presbyterians of the North passed a resolution in their General Assembly asking President Roosevelt to "terminate at the earliest possible date the unconstitutional relations established between our government and the Vatican."

In the article, "The Convention Constitution" of June 6th, Record you make me say on page 28 in the 1930 annual when I meant to say page 28 in the 1939 annual. Please make the correction.—E. S. Flynt, Gulfport, Miss.

Rev. J. B. Smith of Ackerman, will assist in the revival at Abbeville in August. Bro. Smith was once pastor at Abbeville, where he did a good work, and made many friends. Please pray that we shall have a great revival.—R. L. Ray, Jr., Pastor.

Pastor W. M. Fore of Prichard, Ala., a former Mississippian reports a fine vacation Bible school with 291 enrolled and 224 average attendance. There were two professions of faith. They are now making use of their new three story educational annex, which is of great help in the work.

Byron M. Wilkinson of Huntingdon, W. Va., has assisted Pastor O. A. Look in a revival campaign sponsored by the B. T. U. in Anoka, Minn. He is versatile and consecrated, drawing old and young alike. There were 20 professions of faith, and 30 reconsecrations. The music was led by Jas. M. Davies of Northwestern Bible School, Minneapolis.

The Christian Century of June 12 says the Northern Presbyterians took clear-cut action on the issue presented to Protestantism by the appointment of Myron C. Taylor as ambassador to the pope. No appeals to refrain from rocking the President's political boat, such as stayed the voice of the Presbyterians of the South, were heeded. The General Assembly recognized the gravity of the threat to the American principle of separation of church and state, and called on the President to bring Mr. Taylor home from the Vatican. The Presbyterians have thus joined the Methodists, Baptists and Lutherans in asking that the Vatican embassy be ended.

We have a word of advice "to those whom it may concern." There has grown up in the Southern Baptist Convention a multiplicity of subjects for consideration, calling, as some think, for special committees. These committees have a disposition to grow into commissions. These committees or commissions have an almost universal habit of including in their recommendations one to "continue the committee for another year," or sometimes indefinitely. The combined time the reports of these committees and commissions and the attendant discussion amounts to a considerable part of the Convention. Results: everybody gets tired; some leave; and many subjects get scant consideration. Hundreds of thousands of our people back home never hear a word about what these committees are doing. In fact don't know that they are in existence, although the moths flicker in the electric light of the Convention for a brief period. Now what we suggest is that these brethren who "serve" on these committees be required to do a little work. Let them discuss the subjects assigned them through the denominational papers. Two hundred thousand or more people read them. They may be able to enlighten somebody in this way, stir up people to thinking and to action. It is not so spectacular but it will do a lot more good. If they can write helpfully and briefly the papers will be glad to publish them, but if they are long and dry—well there's a place where most of such stuff goes. Somebody please convey these sentiments to the brethren on the committees. Maybe they don't read the papers.

Pastoral Problems

by Norman W. Cox

"THE CHILDREN"

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So many and so happy are the responsibilities of the pastor these days that he is apt to neglect the children in the families of his church. They will never hold a meeting and fall out with him. They will not join the cry of the gossips and fault-finders who make his life miserable. He can get away with ignoring them better, perhaps, than by neglecting any other group in his church.

But the needs of the children are so great that no pastor can afford to drift away from them. This is true for these reasons.

He will never have an opportunity to be as important in the thinking of anybody as he can become in the estimate of the children of his church. They are more susceptible to his influence than any other group to which he ministers. The labor of knowing them, loving them, and doing something positive for them will produce richer fruit than any other service he can render.

They are the key to the heart and enlistment of many otherwise indifferent or unbelieving parents. I have worked my way many a time into gaining the attention and interest and winning a father and mother through a child. Any minister can. They are a great door of opportunity to adults who otherwise would be difficult to win.

The years will pass and we pastors grow older. We will need friends who are men and women much younger than ourselves. The warmest friend of a preacher's old age are largely those whose friendship he won when they were children.

BR A Disciples minister speaking at the Northern Baptist Convention made a plea for the union of Disciples and Northern Baptists. He said he had a son recently graduating at Colgate-Rochester Seminary ("Baptist") who said that after three years in this Seminary he does not know what the Baptists teach.

Some one at the Southern Baptist Convention told this story of a recent graduation at John B. Stetson University in Florida. A young man who is totally blind had taken the four years course and passed his work with credit. To do this he was attended by a faithful dog who was eyes to the blind. The dog had led him to the classroom day after day, and to all places where it had been necessary for him to go, and had become a recognized institution on the campus. When graduation day came, he accompanied his master to the closing exercises where degrees were conferred and diplomas given. Like all the young men and women in the graduating class the dog wore the cap and gown. And it was announced that the trustees had conferred on the dog the degree of Canine Fidelity.

Everything was done by President Scarborough and by Dr. Geo. W. Truett who read the answer to the World Council of Churches on taking membership in that organization, to see that utmost fairness was shown to the minority while the matter was under discussion. There could hardly ever have been a doubt that the invitation to the Southern Baptist Convention to join the World Council of Churches would be declined. But in the discussion every courtesy was shown those who favored joining the Council. There were more who spoke for this group than for the other. And from the applause in the congregation you would have thought they had considerable following. But when the vote was taken there were hardly fifty people in the Convention who favored joining. It seems most probable that the applause came from people who were not members of the Convention. So far as we could discover the speakers who favored joining the Council were chiefly young men in the northeastern section of the territory. And they belonged to what is generally regarded as a "liberal" group theologically.

Thursday, June 27, 1940

THE BAPTIST RECORD

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OUTLINE OF THE BOOK OF REVELATION
By W. T. Yarborough, D. D.

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The Revelation of Jesus Christ is the only apocalyptic book in the New Testament. The object of apocalyptic literature is to unveil the future and describe the drama when God breaks into human affairs.

Revelation was probably written in the reign of Domitian (81-96 A. D.) to meet the grave crisis caused by the persecution of the early Christians, under Domitian, who was thought by some to be Nero in some mysterious way returning to the throne.

The book was called in verse 1:1 The Revelation of Jesus Christ, which God gave him to show unto his servants—he sent and signified it by his angel unto his servant John. There is some question as to who this John was, but the evidence is sufficient to overthrow the tradition that it was John, the Apostle, son of Zebedee. The author tells us that he was in the Isle of Patmos, in the Egean Sea, for the word of God and the testimony of Jesus. There is a cave in the Island pointed out to tourists in which it is said John had his vision.

A systematic attempt was made to establish emperor worship in the empire as there is in Japan today. This attempt caused no serious trouble where pagan worshipers were involved, but where Christians and Jews lived it caused serious trouble. The choice where Christians were involved, was to acknowledge either Caesar or Christ. They must solemnly swear loyalty to Lord Caesar or Lord Christ. When Polycarp, pastor at Ephesus, said to have been a pupil of the Apostle John was brought before the authorities he was told, according to tradition, that if he would say, "Lord Caesar" he would go free, that he steadfastly refused, saying, "Eighty and six years have I served the Lord Christ and he has never done me wrong. How can I deny Him?"

Many were cruelly put to death by being thrown to the wild beasts or burnt at the stake rather than to deny their Lord. Had it not been for the loyalty and devotion of Christ's followers Christianity would have been crushed out of existence. It was to meet this situation, to comfort and strengthen the Christians that his Book was written. This it did in apocalyptic fashion by outlining the history and triumph of Christianity.

Its interpretation has been an enigma. Four theories of interpretation have appealed to different classes of readers.

1. Preterist, that it describes a period that confined to the first century or very soon after. This is held by most Roman Catholics because many readers ascribed much of the persecution to the church of Rome.

2. The Futurist, i. e. which holds that the prophecies in the book refer to the future and will not be fulfilled till the end of the world.

3. The Continuous Historical which holds that the Book is a diagram of history. Part of it has already been fulfilled, part is now in course of fulfillment and part belongs to the future.

4. The Poetic which holds that under various symbols, not to be taken literally, the eternal conflict between good and evil, with the good at last triumphant.

I would combine the last two, the continuous historical and the Poetic, though there are difficulties in any theory that has yet been devised. The author uses various symbols to describe the events portrayed which may sometimes be misconstrued.

George Evans says, in The Expositor's Greek Testament, "In the Book is wonderfully set forth the supreme place of Jesus Christ in his work and his world, the suffering of his saints, the power and malignity of his enemies, the conflict and final victory of Jesus and of his kingdom of love, over all the hate of the world, of the Devil and of his hosts."

OUTLINE OF THE BOOK

1. The Introduction 1:1-20.
- (1) The Title 1-3.
- (2) The prologue 4-8.

(3) The vision of the Glorified Redeemer 9-20.

2. The letters to the seven churches 2:1-3:22.

(1) Ephesus, (2) Smyrna, (3) Pergamos, (4) Thyatira, (5) Sardis, (6) Philadelphia, (7) Laodicea.

3. A vision of the heavenly court, chap. 4-5.

Invitation to view the Throne of the King in his glory with the beings around the Only the Lion of the Tribe of Judah was able to open the book and to look therein. The attendants of the Lamb sang his praise.

4. The breaking of the Seals, 6:1-8:1.

1st seal. The white horse and its rider 6:1, 2.

2nd Seal. The red horse and its rider 6:3, 4.

3rd Seal. The black horse and its rider 6:5, 6.

4th Seal. The pale horse and its rider 6:7, 8.

5th Seal. The souls of the martyrs under the altar 6:9-11.

6th Seal. Great earthquake, sun darkened, the face of the moon as blood. General commotion.

Men called on the mountains and the rocks to fall on them and hide them from the face of him that sitteth on the throne. God's servants were revealed in safety, a vast throng of gloriously triumphant saints. Though martyred full salvation was now theirs.

7th Seal. Silence in heaven for about half an hour.

5. The sounding of the seven trumpets, 8:2-11:19.

1st Trumpet, a third part of the earth destroyed.

2nd Trumpet, a great mountain ablaze with fire was hurled into the sea and a third part of the sea turned into blood. A third part of all the living creatures in the sea were destroyed.

3rd Trumpet, there fell from heaven a great star blazing like a torch. The name of the star was "wormwood." A third part of the rivers and springs of water were turned into wormwood and many people died from drinking the water.

4th Trumpet, a solitary eagle crying with a loud voice as it flew across the sky, "Alas, alas, alas, for the inhabitants of the earth, etc."

5th Trumpet, a star fell from heaven to which was given the key of the depths of the bottomless pit. A plague of locusts sent with orders not to destroy vegetation, but to kill and cause agony for five months, causing such agony as scorpions when they sting a man. They will long to die but death evades them. The king of these locusts, the angel of the bottomless pit, is called Abaddon or apollyon.

6th Trumpet, released the four angels who are prisoners near the great river Euphrates. They were to destroy a third part of mankind. Then appeared the horses and their riders with power to destroy. The rest of mankind whose lives were spared refused to repent. Another angel appeared from heaven robed in a cloud and over his head a rainbow. He cried out in a loud voice like the roar of a lion. Each of the seven peals of thunder spoke and the writer was about to write down what they had said when a voice from heaven said, "Keep secret what the seven peals of thunder have spoken."

Then the seer eats the angel's scroll which in his mouth was as sweet as honey but when he had eaten it, it gave him great pain.

Two witnesses appeared which were murdered. They came back to life, terrifying the people.

7th Trumpet, blew and announced that the sovereignty of this world now belongs to the Lord and his Christ. He will be King forever. Then the attendants around the throne worshipped and rendered a hymn of praise and thanksgiving.

6. A series of wonders. 12:1-14:20.

1. The woman who gave birth to a man child. The Dragon who persecuted the woman drove her into the wilderness. He was cast down from heaven to earth and angels who fought with him were cast down with him.

2. Hesiah's rival presented. Sure retribution to be visited upon all persecutors. Name of the wild beast indicated by the mystic number 666.

3. The joy of the Redeemer and his people. But no one was able to learn the song but the 144,000 who had been redeemed out of the world.

These are they with spotless purity.

7. Four Voices from Heaven, 14:1-20.

(1) The missionary angel carrying the eternal gospel.

(2) The angel of judgement announcing the destruction of Babylon.

(3) The angel announcing the fate of those who worship the wild beast. They have no rest day or night.

(4) The angel announcing the blessedness of those who die in the Lord from this time on.

The coming of the Son of man to reap the harvest and gather the vintage.

8. The plagues brought by the seven angels. Chapters 16 & 16. The wrath of God reaches its climax. The redeemed sing songs of triumph to God.

(1) This angel poured out his bowl into the earth which brought grievous sores on men who had the mark of the beast on them.

(2) Poured out his bowl which became blood as of a dead man causing to die every living soul even the things that were in the sea.

(3) Poured out his bowl into the rivers and the fountains of water.

(4) Poured out his bowl on the sun and power was given it to scorch men with fire. Still they spoke evil and did not repent.

(5) Poured his bowl on the throne of the wild beast causing the people to know their tongues in anguish. Yet they repented not.

(6) The sixth angel poured his bowl into that great river Euphrates causing it to dry up to make way for the kings coming from the east. The three foul spirits resembling frogs, spirits of demons working miracles. They assembled at Armageddon.

(7) Poured his bowl on the air crying, "It is finished." Followed by terrific physical phenomena. Men blasphemed God because of the plague of hail.

9. The great Harlot, Chapter 17.

The vision Meaning explained the 10 horns on the 10 kings. They will make war on lamb. He will will triumph over them.

10. The downfall of Babylon. Chapter 18, 19.

Wickedness of the city described—God's people called out—in one day shall her plagues come. Great terror of her friends, but joy in Heaven. Multitude shouts for joy. The coming of the King and the marriage feast of the King the cause. Judgment is executed and the forces of righteousness triumph with a glorious victory.

11. Conclusion of the warfare and final victory of our Lord, Chapter 21.

The Devil put in prison for a 1000 years. Then set at liberty for a short while.

Martyrs and saints rise to life and kindly power. Over these the second death has no power.

At the end of a 1000 years Satan is set at liberty and works great destruction among the nations, but fire came down from heaven and destroyed the devil, the wild beast and the false prophet who will suffer torture forever and ever. Then will come the world resurrection and the judgment. Death and hades were thrown into the lake of fire.

12. The new Heaven and the new Earth, 22. God and Heaven descend into human nature. The result, a new creation. The conquerors shall have the victor's heritage, but all enemies shall be cast into the lake of fire and brimstone. This is the second death.

Description of the bride, the Lamb's wife. The New Jerusalem described, its measurements, its wall and gates, its sanctuary and sun, its river and the tree of life, its throne and eternal light.

Conclusion

Speedy fulfillment of the prophecies of the Book. The Lord's early return expected. A Gracious Invitation. The Book fixed. The benediction.

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....Mrs. A. L. Godrich consented to report the W. M.U. Convention in Baltimore for the Baptist Record. This enabled the editor to enjoy some of the sessions, for it takes away much of the pleasure of the occasion when you have to keep your mind tense with reporting. There seemed to be some thirty or forty Mississippi women.

EDITORIALS

INFERIORITY COMPLEX

—o—
Maybe you had not noticed that this subject is treated in the Bible. But if you will read the story of the talents, you will find in the man of one talent the photograph of the inferiority complex.

He is the man who thinks he has never had a square deal. He doesn't like it that somebody else has had a better chance in the world than he has. He takes it out on society, on the church, on religion, on God, on the state, or on anybody next to him, or whom he holds responsible. It may be that he hasn't as much money as some one else; or he has less education; or that his family tree is not decorated with as many honors; or it may be that he has some physical handicap; he is not as handsome as some other, or is maimed in some way. He resents any misfortune that may have befallen him.

Such things as these have soured his disposition and produced bitterness of soul and resentment. He becomes anti-social, a recluse, a critic, an accuser of others. He becomes suspicious of everybody and everything. He turns to tearing down where he ought to build up. He can see no good in the church. The government has gone to the bowows. The denomination is off the track. He is cynical, censorious, refuses to have anything to do with the whole business. He sneers at those who try to do anything.

As a matter of fact he holds God or His people responsible for all his misfortunes. He hates the man who succeeds; impugns the motives of everybody who is trying to do good. He adopts the devil's language for his own and says, "Does Job serve God for naught," or "Skin for skin, all that a man has will he give for his life." Or, "Every man has his price."

It is so much easier to blame others than to find our own fault. The man with one talent had become so confirmed in his bitterness that he told the Lord, "I knew thee that thou art a hard man, reaping where thou didst not sow," expecting the impossible of people. But he condemned himself. For the Lord said, "If you knew all this you should have done something to meet the conditions." The only thing to be done with such a man is to consign him to perpetual darkness.

BR
COULD YOU PASS?

—o—
It has fallen to our lot to participate in the examination of more candidates for the ministry than any other man, perhaps, in Mississippi. It has just occurred to us that it might be about as good a plan as any other just to examine the applicant on his knowledge of and acceptance of the teaching in the Book of Romans.

There is about everything in it that can be found anywhere on the essential doctrines of the Bible. God is revealed in it as Father (8:15), Son (1:4), and Holy Spirit (8:13). He is declared to be the creator of the world (1:20). The scriptures are represented as the word of God (1:2). The sinful nature of man and universality of sin are declared (1:18 and 3:23). Total depravity is revealed, chapter 7. The divinity of Christ is shown (1:4). The necessity of regeneration (7:24, 25). The atonement through the blood of Christ, (3:25); justification by grace through faith (3:24-25); sanctification is shown in chapter 6. The eternal security of believers, 8:1; the duty, nature and purpose of baptism, chapter 6. The office work of the Holy Spirit, 8:13, 14, 16, 26. The exaltation and intercessory work of Jesus, 8:35. The final victory of the Saints, 8:37. The mission of Christ to the whole world, 1:16. The consummation of the Kingdom, 11:15. The duties of believers, chapter 21, 13, 14, 15. It looks as if that about covers the ground.

BR
THE MYSTERY OF CHRIST
Ephesians 3:1-13

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In these studies of Paul's letter to the Ephesians we have sought to show that the main thought running through the epistle is the unity

of all men and all things in Christ. This is seen in every part of the letter, and comes out in bold relief in certain places. Recall the words found in chapter one, verses nine and ten: "Making known unto us the mystery of His will, according to His good pleasure which He purposed in Him, unto a dispensation if the fulness of time, to sum up all things in Christ (make them head up anew in Him), the things in the heavens and the things upon the earth."

In the light of this the long parenthetical paragraph in the first half of chapter three will be understood. It is a parenthetical paragraph, for Paul evidently starts out to say one thing and finds it necessary to say something else first. Chapter three starts with, "I Paul the prisoner of Christ Jesus"—and then he stops to say, "If you have heard of the grace of God given me in respect of you." Only at the beginning of chapter four does he get back to what he started to say and repeats, "I therefore the prisoner in the Lord, etc."

It is this long parenthesis we are now concerned about. He is afraid they will not understand why he is concerned about them especially. So he tells them that it is a divine appointment. It was not of his choosing. It was not what he wished. He was still and always devoted to his own people. He preferred to work with them. He demurred and protested when the Lord sent him out of Jerusalem. But the Lord abruptly terminated the argument with, "Far hence, to the Gentiles." And he was not disobedient to the heavenly vision. Paul was proud of his Jewish connection and training. He could have wished himself accused from Christ for his brethren, the Israelites. But when God sent him to the Gentiles he cast no glances backward. He spoke of this ministry as a stewardship (dispensation, his allotment, his assigned task).

It was the stewardship of that grace of God. It showed God's abounding love and mercy. It showed that God's grace was greater, his mercy wider than Paul or any man had ever conceived. It included men to whom others who claimed to be God's people would have denied the benefits of the gospel. Truly God's ways are not as our ways nor his thoughts as our thoughts. "For as the heavens are higher than the earth, so are my ways than your ways and my thoughts than your thoughts, saith God." Paul said it was the stewardship of that grace of God which was given me to youward. His commission was specific; it was to the Gentiles.

And Paul says this truth concerning God and his purpose to save the Gentiles was made known to him by revelation as a mystery. It could come only as a revelation from God, for it was contrary to every instinct and prejudice of the natural man. It was God's purpose and not man's, and God revealed it. Paul speaks of it as a "mystery," or secret "which in other generations was not made known unto the sons of men." Jesus spoke of the "mysteries of the kingdom." There are many of them. This purpose that the gospel should go to the Gentiles was one of them. "It hath now been revealed unto his holy apostles and prophets in the Spirit." Crossing racial lines is not easy; loving other nations is not natural. We still speak of "foreign missions" as if it were a different sort of missions. And some still remain among us who are unwilling, or feel no obligation to cross these racial lines with the gospel.

And even among those who are willing to acknowledge the need of giving the gospel to those of other tongues, there is a disposition to regard our own race as having preferred place in the kingdom. How many of us are willing to say with Paul "that the Gentiles are fellow heirs, and fellow members of the body and fellow partakers of the promise in Christ Jesus through the gospel," entitled to all its benefits, on the same terms.

But Paul had come to think of it as a great honor to be entrusted with such a mission. He says it was by the grace of God that he received such an appointment. It made him feel that he was utterly unworthy of such a trust, that he

was "the least of all the saints." And his was a double ministry; first "to preach unto the Gentiles the unsearchable riches of Christ, and second, to make all men see what is the stewardship of this mystery, to convince others of the obligation to give the gospel to the heathen. And both of these had the further purpose of making known to the principalities and powers in the heavenly places, through the church, the manifold wisdom of God; that this was what God had through all the ages intended to do.

Two things result from the discovery or rather the revelation of this mystery. First we have greater faith in God. We have a greater and more merciful God that we thought we had. If God is thus merciful to the Gentiles we are emboldened in our approach to him. He is more merciful than we knew him to be. In Christ we now "have boldness and access in confidence through our faith in him." The other thing is that we need not balk at, nor fear, nor be confused by any tribulations which may come in our efforts to carry out the purpose of God. God uses means that we had not conceived. He makes the wrath of man to praise him. He makes the sufferings of his saints and missionaries to be a part and a means of furthering the gospel of Christ. Paul said it was so with him in Rome and everywhere. "They have fallen out to the furtherance of the gospel." Now read Ephesians 3:1-13.

BR
WHERE DO STORMS COME FROM?

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In reading the story of Jesus one is impressed with the lure of the sea of Galilee. Not the least interesting incidents are the storms which occur on the lake. Those who are familiar with its moods tell us that storms are frequent on this lake. And they explain it by the fact that the waters of the lake are deep sunken in the earth, with high hills on every side, rising into mountains. Naturally the atmosphere of the lake is warm; and on the other hand that on the mountains by contrast is quite cool. Now air is like water in that the tendency of cold air is to descend, and hot air to rise. This produces swift currents that sometimes become violent and break in storms over the lake. These currents become electric and the storms are dangerous and destructive.

Now this article is not intended to be a study in weather conditions, except as it may teach us something else. It is a parable of social conditions. The storms on the lake, and storms elsewhere are due to differences in temperature, often to differences in altitude. Even so the revolutions and social and economic strife which periodically afflict the world, these originate in social differences, in class distinctions, in inequalities of men, financially, educationally, industrially.

The contrast between the opportunities and attainments and possessions among men make for constant agitation, irritation, conflict and periodic revolutions. Men wonder why wars break out among nations; why clashes occur among classes; how racial bitterness and strife persist. It is high time we were studying the causes of all these things.

There are indeed a few statesmen who are awake to this matter and are making investigation and protest. There are men of good will who are studying such conditions within our own national life, and among nations. But self interest among the more privileged often seeks to suppress the truth. We had just as well learn that the man or nation which is undertaking to hold another in subjection or subordination is only "treasuring up wrath against the day of wrath." If we are "willing to receive it" the present world strife roots itself in the very facts we have been presenting.

The inequalities in opportunity, in producing wealth, in enjoying its benefits are the inevitable source of storms which sweep the world as a cyclone. And to bring the matter closer home, the people who endeavor to keep the Negro race in subjection by refusal of educational opportunity or any economic privilege are only produc-

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Thursday, June 27, 1940

LOVE OF GOD POURED FORTH

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Paul says in the fifth chapter of Romans, "The love of God hath been shed abroad (or poured out) in our hearts through the Holy Spirit which was given unto us." He is writing about the "things that accompany salvation." In the previous chapters he has shown the need of salvation from sin, the redemption which God has made from sin, the way every man comes into the experience of this redemption. The fourth chapter shows that this is not a new or different plan from that revealed in the Old Testament, for this is the way Abraham was saved.

Now in the fifth chapter he begins to tell of the benefits that follow salvation: "Being therefore justified by faith, we have peace with God", etc. Not only peace but victorious joy, glorying in God, glorying even in tribulation, knowing that these put our faith to the test, prove its genuineness and its worth; developing endurance and turning our experience into assurance and hope for all the future. Then he says this hope shall not be disappointed, it will not fade, nor mislead nor deceive us. It will not put us to shame.

And the reason we know that it will not disappoint us is, "The love of God hath been shed abroad in our hearts through the Holy Spirit which was given us." This is not the only place in the Scriptures where the Holy Spirit is said to witness to our acceptance and sonship. He is an earnest of our inheritance. But the expression of this truth is a little different here and worthy of careful analysis.

Never mind about the "second blessing." When you received Christ Jesus as Lord and put your trust in Him as Savior, you came into the ownership of all the blessings that are contained in Him. You may not have actually come into the possession and practical use and experience of them, but they are yours, and they become yours in experience when you appropriate them by faith.

Among these possessions is the "love of God." That means the love that God has, the attribute of love which belongs to Him. There is in you that which was in Him and caused him to plan the salvation of a lost world. This love that worked in Him now works in you. It determines your attitude toward all men and all things. It fills you with longing to help and bless others. It makes you the representative and agent of God in saving men. Your interest in others gives you great joy in their salvation, in their welfare. Love is the fountain and source of joy. That is what makes a mother's heart tender and suffuses her face with joy. That is what makes any Christian to "rejoice with the truth." It becomes the motive power in action. The love of Christ constraineth us. This makes all things new. And thus it gives a firm foundation to hope, so that it shall not be put to shame.

Of course the one who brings this joyous experience, this change in our lives is the Holy Spirit. He awakens our lips to song, and our hands to service. He is the Spirit of Life, who makes the deserts in our souls to blossom as the rose; the fountains in our spirits to open up and enrich our lives and the lives of others. "He that believeth on me, from within him shall flow rivers of water of life." This he spake of the Spirit.

When Paul says "the love of God is poured forth," it is an echo of the Pentecostal experience, which was foretold by Joel: "It shall come to pass, in the last days, saith God, that I will pour forth my Spirit upon all flesh. Here is declared the unwasting and unfailing fulness of the Spirit's power and working in us. Of his fulness have we all received.

ing conditions which will break in storms of fury over our land. We have had such storms before. And they will come again unless we mend our ways. Whenever the rich continue to get richer and the poor poorer, we are making conditions which assure an earthquake.

GOING PLACES

By A. L. GOODRICH, Circulation Manager

Our Text: I Timothy 4:13a and 15b ("Till I come, give attention to reading—give thyself WHOLLY to them, that thy profit may appear to ALL." Our Motto: "Ask the people, they'll subscribe."

How a Successful Pastor, Now Corresponding Secretary, led his Church to Adopt the E. F. Plan
Reprinted from the Record of 1937.

WE DID IT
D. A. McCall

You ask "How did you get the Baptist Record in the budget of your church for 1936?" I am tempted to reply, "I don't just exactly know," but I offer a few observations.

As to the pastor, he believes in the Baptist Record, having had it in all the homes on each field as he recalls, at least for a short while. He has paid for it on two fields when the church did not see fit to do it. In each instance the church later put it in every home. So, first, he believes in the Baptist Record, its place, its purpose, its message. It fosters the causes I am giving my life to, more, it fosters the things Jesus lived and died for—the things He left to us.

Second, I believe in the editor of the Baptist Record. He is a saved, a safe, a sane saint. I love him for his work's sake. Might not agree on some minor notes but I have to agree with him on the real things because he believes the Bible.

Third, I love the Bible, don't want any substitute, and the Baptist Record helps me understand portions of it.

As to the church, it has a progressive spirit. It has a strength I believe it has never found, but it is finding it. The pastor had proposed a couple of times that we put the Baptist Record in our homes but it was felt not wise by the church then. When the budget committee brought in the report for the work of this year this item was included. I didn't know anything about it until I reviewed the report, for another meeting had kept me out of the committee meeting.

The folks say Sunday school attendance is the best in the history of the church. Congregations are splendid, certainly. Our budget was overpaid the first quarter for the first time at least during this pastorate. In fact they also stated this year finds the church work fully budgeted for the first time. We have every item in a budget. I THINK THE BAPTIST RECORD CERTAINLY ADDED TO THESE SUCCESSES AS WELL AS OTHERS NOT MENTIONED.—(CAPS OURS—A.L.G.)

Common sense speaks for a denominational paper.

Business principles shout at us about the effectiveness of such an organ.

We are even willing to admit gladly, that we have the best, the liveliest business manager, in the South.

Altogether, we go forward!

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MY PEOPLE PERISH FOR—

The Florida Baptist Witness is grieved at the loss to Baptist churches, along with others, because of the sloughing off of members who are enticed by Holy Rollers, Christian Scientists, Russellites, etc. The editor, Dr. Solomon, suggests two ways to present this. One is by getting Baptist literature into the hands of these people, especially the denominational paper. The other is the organization of more churches in which these people will feel at home, and have a chance of development. A pastor some years ago in south Mississippi told us that a group of thirty or more of his members went off to the Landmarkers. And he said it would never have happened if they had been taking The Baptist Record. Who is responsible?—P. L. Lipsey.

The writer has never heard of one single in-

stance where Holy Rollers, Russellites or any other isms made any appreciable inroads where there was a good list of Baptist paper readers.

It is to a pastor's advantage to get the Record into the homes of his people.

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THE BUNDLE METHOD

Some pastors have tried the bundle method with the Baptist Record. They order 10, 15 or more copies have a boy sell them at five cents each and retain 2 cents on each copy sold. Others just order a bundle of 10 to 25 copies and hand them out at Sunday School or the church service where they are given away. The church pays for them.

Try the plan you like best.

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THIS MAN APPRECIATES THE RECORD

Mr. Cooper left 8 cents here with me and wants to pay each month for the Baptist Record to be mailed to: Mrs. Bob Billings, R.F.D., No. 1, Box 64, Itta Bena, Mississippi.

Mr. Cooper tells me that he appreciates his Baptist Record and reads it from cover to cover. He says that he finds something there that he does not see in other papers. I was surprised and glad. He said that he enjoys reading about what is happening in China and other places where our missionaries are.

W. A. Topp.

BR
The First Baptist church of Corinth, Mississippi has just closed a most gracious and successful revival. For ten days Dr. Norris Palmer of Baton Rouge brought morning and evening messages that were clear, spiritual, convincing, persuasive, and gripped the minds and hearts of the audiences that filled the church to its capacity. Dr. Palmer is a great Gospel preacher. Rev. Stanley Armstrong was the gospel singer. He is a great soloist and his selection of solos always contains a real message. As a congregational leader in song he hardly has an equal. The singing throughout was a great inspiration and enjoyment. There were 19 additions during the meeting and there have been seven additions since the meeting closed.—T. W. Young, Pastor.

The Houston Baptist church closed a Daily Vacation Bible School here June 14th. We ran only one week, but we enrolled 110, and had a daily average of 88, Miss Dorothy Dean of Jackson, was the General Director of this school. I have never seen as much interest shown in a school as this one. Those who helped in this school were Mrs. Myatte, Mrs. Terry, Mrs. Longmire, Mrs. Hickman, Mrs. Beasley, Mrs. Bell, Barbara Blanton, Eleanor Odom, Cathlene Gore, Lorane Lowrey, and Mary Lou Kirby. These leaders who are members of our church gave themselves untiringly to the training of our boys and girls. The evangelistic spirit was grand in this school. We had 10 who were converted on Thursday morning in a special service. We feel stronger by having this Bible school. Our revival starts here next Sunday, June 23rd., Rev. James Middleton of Clinton, Miss. will do the preaching for us. We are praying for a great revival.—W. C. Stewart, Pastor.

"See that ye fall not out by the way." Now that opposition to Germany has collapsed in France, there is a strong temptation to those who suffer defeat to blame it on others, even on friends and allies. England blames France and France England, and both of them blame America. The truth seems to be that England and France have been blundering along for years with their eyes shut, refusing to see that Germany was heaping up armaments the like of which her adversaries had none. We have never seen such blindness—except possibly in our own country. We never heard so much loud talk about what we are going to do, that is in England and France and countries friendly to them. The Dutch said we have a million soldiers who will die in their tracts, etc. So said Czechoslovakia; so said Belgium; so said Norway; so said Poland. And they all collapsed like a house of cards. We are hearing in this country now the same sort of talk. But little seems to have been done of actual preparation. Money appropriated but nothing done.

JUDGEMENT OF THE NATIONS AT THE COMING OF CHRIST

J. W. Lee

The above is the title of an editorial in The Baptist Reflector copied by the editor of The Baptist Record of February 15th. The writer of the editorial takes the position that those on the right hand of the King were not nations at all but individuals and therefore were not dealt with as nations but as individuals. Granting that the good editor is correct, then salvation is by works and not by grace. Bear in mind that those on the right hand inherited a kingdom for no other reason and on no other ground than that of giving food, raiment, water and rendering personal service to the brethren of Christ when in need. Where in all the word of God is there the least inclination that men are saved by ministering to the physical needs of the saints or any one else? I repeat: if the good editor is correct then the inevitable, inescapable conclusion is that salvation is by works; particularly by supplying the physical wants of the brethren of Christ. Why did Christ say: "He that believeth in me hath eternal life?" Jno. 6:47.

Why did He not say: "he that gives meat to my brethren when they are hungry, clothes to them when they are naked, gives them water when they are thirsty and visits them when they are in prison has everlasting life?" I am wondering if the good editor of The Baptist and Reflector in his preaching to lost men points them to The Lamb of God who taketh away the sin of the world" or does he tell them to get busy in supplying food water and raiment to the brethren of Christ? Does he read to the lost as his proof text the account of the conversion of the jailer or does he read the record of Christs judgement of the nations when He comes and occupies His throne as King? If I should hear the good editor telling lost men and women to believe on the Lord Jesus Christ to be saved I would be tempted to ask him to reconcile his preaching with the editorial referred to above.

If the good editor is correct then salvation is a reward for service to the brethren of Christ and not the gift of God through Jesus our Lord.

If the good editor is correct then salvation does not come through the substitutionary atonement of Jesus the Son of God, but because of the service the sinners render to Christ by supplying the physical wants of His brethren.

If the good editor is correct then we Baptists should refuse our articles of faith because we declare to the world that salvation is wholly of grace whereas it is wholly of works if those on the right hand were saved because of their ministry to the saints. Yea, we Baptists are deluded, deceived and are deceiving others by pointing lost men to "The Lamb of God who taketh away the sin of the world," if the sin of the world is taken away through service to the brethren of Christ. Furthermore we Baptists are found false witnesses of God because we testify, that justification is by blood when it is not of blood if the teaching of the good editor of The Baptist and Reflector is correct.

But is he correct? Certainly not. In a future article (I trust next issue) I hope to give what I sincerely and confidently believe to be the Savior's teaching in the judgment of the nations.

I am not inspired and therefore what I write will not be by inspiration, but it will be in harmony with the Bible teaching of salvation by grace, whereas the teaching of the good editor of the Baptist and Reflector is out of harmony with the precious doctrine of salvation by blood as taught in both the Old and New Testament. In the meantime I earnestly request that the readers of The Baptist Record who are at all interested in what I shall say about the judgment of nations to read carefully the 24th and 25th chapters of Matthew.

Note carefully in your reading of these two chapters that all Jesus said in these two chapters after the 3rd verse of chapter 24 is in answer to the disciples' question: "Tell us when shall these things be and what shall be the sign of Thy

EVERY CHRISTIAN SHOULD KNOW

By G. C. Hodge

Every Christian Should Know That There Is A Heaven

He should know that heaven is a large place. It is represented in Revelation 21:16 as being in the form of a cube 1,500 miles square and 1,500 miles high. If, in this form, heaven should descend to earth with the N. E. corner resting in Washington the N. W. corner would rest west of Denver, the S. W. corner would be in the Pacific Ocean 500 miles west of Honduras and the S. E. corner would be in the Caribbean Sea 200 miles south of Cuba. If the form should be changed from a cube to that of a square equal in height to the Woolworth Building in New York (one of the tallest buildings in the world), it would extend over an area many times larger than the surface of the entire earth.

He should know that heaven is a perfect place where every need is amply provided for. Not one problem which people have to deal with in this life will be confronted there. Here, people need homes, but this will not be a problem there, for in heaven are many mansions, and Jesus has gone to prepare a place for each and all of his friends (Jno. 14:1-3). Here, people need light, but there, "The city hath no need of sun, neither of the moon to shine upon it, for the glory of God did lighten it, and the lamp thereof is the Lamb" (Rev. 21:23). Here, people need water. There, is a "pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb" (Rev. 22:1). Here, people need food. There, "In the midst of the street, and on either side of the river, was the tree of life, which bare twelve manner of fruit and yielded her fruit every month" (Rev. 22:2). Here, people have the problem of sin and crime, but these will not be present there for "There shall in no wise enter into it anything unclean, or he that maketh an abomination or a lie; but only they that are written in the Lamb's book of life" (Rev. 21:27). Here, people are faced with death, but there, "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." (Rev. 21:4).

He should know that heaven is a populated place. Multitudes from every nation are there. Those who read this message have loved ones and friends there even now. Until Christ comes in the clouds and the bodies of the saints are raised, the people in heaven will be without their natural bodies, but after the resurrection the redeemed bodies will be reunited with the souls.

He should know that he is going to heaven not because he belongs to any particular church, nor because of any family relationship, nor because of any good he may have done, nor because of anything else save the grace of God which was extended to him when he accepted Christ as Savior, Lord and Master.

He should know that his name is written there (Lk. 10:20); that his treasure is there (Mat. 6:20); that his Saviour is waiting for him there (Acts 7:55,56); that multitudes of saints are there to welcome him (Rev. 7:9); that heaven is filled with glorious things (Ps. 87:3); and that heaven is permanent (Heb. 11:10).

He should know that in heaven he shall receive many surprises. He shall be surprised at the people who will not be there, for many who claim to be Christians and think themselves better than others will not be there (Mat. 7:21-23). He shall be surprised at the people who will be there, for regardless of race, color or creed, every one who repents of his sins and believes on the Lord Jesus shall be saved (Jno. 3:16).

BR
It is said that the foreign mission work of British Baptists is threatened today because money cannot be sent out of Britain to other lands on account of the war conditions.

coming and the end of the age." ch. 24:3.

The judgment of the nations is found in the answer of Jesus to the above question.

B. O. B. F.

Bryan Simmons, Field Representative

PROGRESS

Because of the general and generous response to the Mothers Day Appeal we are glad to report that work on the Byrd Memorial Chapel is being pushed and soon that whole building will be ready for occupancy. All who see this building will rejoice in having a part in making it possible.

SEWING ROOM

One of the larger rooms of the Administration Building is to be used as a sewing room and more time and attention will be given to the training of the girls in this useful art. This arrangement will also provide a much-needed place to do the great amount of mending and darning. Some weeks ago a good friend of the Orphanage gave a new sewing machine and that will be the first piece of equipment for the sewing room. Mrs. Taylor, the director in this department, and the girls are proud of this machine and hope others will be considerate of the needs for their Sewing Room. If some one has a good used machine that could be spared such would be very acceptable. If some one would care to furnish the cost price of another new machine that would be much appreciated. These suggestions are made because we often have inquiries as to special needs of the Orphanage.

REMEMBRANCES

Some months ago, the Home-going of Mr. J. W. Stigler of Lexington, Mississippi revealed the fact that he had left the Orphanage an Insurance policy for \$5,000.00. This came at a most opportune time and made possible much of the work on the Administration Building.

In recent months, Dr. and Mrs. J. V. May, of Port Gibson, two close personal friends of the writer, passed to their rewards. From members of the family we learned that Dr. May remembered the Orphanage and other Baptist Institutions in a substantial way in his will. This is the first fruitage the Orphanage has received of the amendment to The Mortmain Statute. We have learned of others who are making the Orphanage and other Baptist institutions beneficiaries in their wills. It is only reasonable that Christians turn back into the Lord's treasury a portion of that which he has permitted them to accumulate and enjoy and we rejoice that this practice is growing.

God's blessings be upon the members of the families whose departed ones have been mindful of the needy and of the progress of the Master's Kingdom.

BR

VACATION BIBLE SCHOOL AT CLEVELAND

June 17th has been set for the opening of our Vacation Bible School. Miss Cora Bobo has been selected as the general superintendent, with Mrs. J. P. McCain and Mrs. H. C. Stapleton as heads of the two departments into which the pupils will be divided. On the first day of the school, there will be a big parade down through the business section of the city, and on the closing day the faculty and students will go to the Cleveland

BR

Dr. J. W. Jent is recuperating rapidly at his home in Shawnee, Okla., after two successful major operations at Baylor Hospital, Dallas. His physician thinks he is in fine physical condition and good for much more work in the days ahead.

The revival meeting at Lambert will begin June 23rd, and close June 30th. Brother C. Z. Holland of Canton will be the visiting evangelist and Brother Joseph Allman of Newton will lead the singing. The members of the church are in the midst of a two weeks season of prayer preceding this meeting. We are praying that this will be one of the best revivals the church has ever experienced. We request that you join us in your prayers.—Robert Wesley Porter, Pastor.

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Mississippi Baptists

Your Secretary Says:
"LOVE NEVER FAILS"
 I Cor. 13:8b

Worship * Serve * Give

"And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ."

Acts 5:42.

"Win Someone to Him!"

MISSISSIPPI BAPTISTS

We list the Calendar of Activities for JULY:

1. Summer Revivals.
2. Vacation Bible Schools.
3. Southwest Mississippi Baptist Assembly, 14-17, Percy Quin Park.
4. W.M.U. Auxiliary Camps.
5. Mississippi Baptist Five Thousand Club.
6. Cooperative Program.
7. Relief and Annuity—Seminaries and Training Schools.
8. Ridgecrest Y.W.A. Camp, 2-12.
9. State G.A. Camp, 26-29.
10. State Y.W.A. Camp, 29-Aug. 2.

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LIST OF 25 CHURCHES GIVING MOST TO ALL CAUSES FOR 1939

Jackson, 1st.,	\$6,732.60
Leland	5,101.04
Meridian, 1st.,	4,725.26
Laurel, 1st.,	4,648.41
Clinton	4,026.76
West Point	4,048.44
McComb, 1st.,	3,957.59
Hattiesburg, 1st.,	3,706.82
Vicksburg, 1st.,	3,515.27
Jackson, Calvary	3,358.07
Greenwood, 1st.,	3,408.04
Brookhaven, 1st.,	3,319.94
Columbus, 1st.,	3,204.13
Grenada, 1st.,	3,062.65
Canton, 1st.,	3,007.37
Lowrey Memorial	2,509.03
(Blue Mountain)	
Hattiesburg Main St.,	2,543.98
Tylertown	2,477.82
Kosciusko	2,230.34
New Albany	2,142.48
Tupelo, Calvary	1,971.75
Greenville	1,879.10
Columbus, 1st.,	1,828.51
Oxford, 1st.,	1,825.66
Picayune	1,763.21

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LIST OF 25 CHURCHES SECOND IN GIVING TO ALL CAUSES FOR 1939:

Crystal Springs	\$1,587.88
Drew	1,552.22
Pontotoc	1,524.08
Lyon	1,435.41
Indianola	1,338.27
Clarksdale	1,328.30
Prentiss	1,327.37
Gulfport, 1st.,	1,370.95
Starkville	1,380.76
Philadelphia	1,254.82
Charleston	1,216.48
Laurel, West	1,193.96
Forest	1,141.19
Griffith Memorial	1,088.64
Laurel, Second	1,056.99
Sardis	1,055.44
Holly Springs	1,045.66
Rolling Fork	1,011.48
Bay Springs	1,008.03
Newton	979.94
Water Valley	890.26
Magnolia	852.45

Liberty	842.59
Stearns Creek	826.47
Meridian, Poplar Springs	825.78

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LIST OF 25 CHURCHES THIRD IN GIVING TO ALL CAUSES FOR 1939:

Hazlehurst	\$ 876.71
Yazoo City	876.71
Magee	811.29
Louisville	781.70
Lucedale	746.38
Meridian, South Side	731.37
Marks	723.08
Natchez, 1st.,	709.06
Poplarville	708.34
Gloster	694.79
Walnut Grove	690.95
Hollandale	664.18
Jackson, Parkway	683.56
Morton	661.64
Belzoni	655.74
Collins	636.25
Sumner	629.02
Cleveland	623.40
Jackson, Davis Mem.	612.59
McComb, Central	608.06
Moorhead	596.56
Inverness	587.00
Okolona	584.16
Meridian, Highland	577.28
Booneville	586.75

—o—

LIST OF 25 CHURCHES FOURTH IN GIVING TO ALL CAUSES FOR 1939:

Houston	560.80
Flora	552.97
Batesville	539.61
Amory	539.11
Tupelo, 1st.,	535.87
Pickens	536.94
Ashland	515.00
Lumberton	513.14
Aberdeen	504.84
Waynesboro	498.06
Byhalia	485.32
Utica	476.54
Hattiesburg, 5th Ave.,	470.00
Mendenhall	470.00
Rosedale	459.99
New Hebron	459.05
Brandon	458.15
Ripley	455.07
Ruleville	455.28
Brooksville	439.44
Sherman	422.05
Pascagoula, 1st.,	422.19
Hattiesburg, Immanuel	416.10
Ellisville	414.94
McComb, South	407.15

Northern Baptist Convention goes to Cleveland, Ohio, in 1942. They select the place two years in advance.

—BR—

First Church, Jackson, had a Vacation Bible school in which 300 were enrolled with an average attendance of 244.

—BR—

We are sorry that the wrong information came to us about the dedication of Calvary Church building in Greenwood. Brother Pierce writes us that he did not preach the sermon, but did lead the dedicatory prayer. Brother H. L. Byrd, former pastor preached the sermon. Under him the building was begun and completed. The present pastor, Bro. B. T. Beckham has been here only about eight months. The church debt has been paid and new courage has been put into the people, who have a fine optimistic spirit. The members love and follow brother Beckham.

—BR—

The Watchman Examiner in an editorial about the Northern Baptist Convention laments that this body failed to face certain unpleasant facts, deliberate on them and make provision to change unsatisfactory conditions. Certainly these are times for serious thinking. Here is a paragraph from the editorial referred to: As a Foreign Mission-Society, we are steadily going out of business. We have entered no new field in forty years. We have fewer missionaries this year than last year and next year we shall have still fewer. The Home Mission agencies are struggling with deficits and debts. The Ministers and Missionaries Benefit Board has not been able to solve the social problem of all our ministers and lay workers. Some Northern Baptist colleges are in dire danger and cannot continue unless help is forthcoming. Do we not need to deliberate on these? And yet we left Atlantic City with not one of these grave issues even partly solved.

—BR—

PIONEER MINISTER OF SMITH COUNTY PREACHES IN WASHINGTON, D. C.

—o—

Reverend D. W. Moulder, Pioneer minister of Smith county for forty-three years, has just returned from the Southern Baptist Convention which was held in Baltimore, Maryland.

When his Miss., friends of Washington, D. C. learned that Brother Moulder was to attend the convention, they invited him to come to Washington and preach for four days and nights prior to the Convention.

Reverend Moulder, the father of Reverend C. S. Moulder, B.S.U. Secretary of Mississippi Southern College, is 72 years of age and is in excellent health. He is now pastoring nine churches in Smith county.

REVEREND C. S. MOULDER TO ADDRESS Y.W.C.A. CONVENTION

Rev. C. S. Moulder, B.S.U. Secretary of Mississippi Southern College is invited to speak at the Y.W.C.A. meeting at Camp Dantzler Thursday evening at 6:30. Anyone who is interested in young people and their work is urged to attend this "mountain peak" night, a highlight of the meeting.

NOW CLUB

Doubling the Five Thousand Club
 A Debtless Denomination Before 1945

Slogan:
 "Don't Put it Off—Put it Over."

"Lay up for yourselves treasures in heaven—" Matt. 6:20, 21.

Roger Babson says: "One dollar spent for lunch lasts five hours, spent for a necktie lasts five weeks, spent for a hat lasts five months, spent for an automobile lasts five years, spent for a water power or railroad grade lasts five generations; but one dollar spent in service of God lasts for eternity."

We list certificates as follows:

No. 501 for \$26, No. 502 for \$26, No. 503 for \$36, each from a member at Yazoo City, (Mrs. Webb Brame worker).

No. 504 for \$36, No. 505 for \$36, No. 506 for \$36, each from a member of Holly Bluff church, (Mrs. W. L. Wilson, worker).

No. 507 for \$36, No. 508 for \$36, No. 101 for \$100, each from a member of Black Jack church, (Mrs. W. L. Wilson, worker).

No. 509 for \$36, from a member of Melrose church, (Mrs. W. L. Wilson, worker).

No. 309 for \$36, No. 310 for \$36, No. 369 for \$36, No. 370 for \$36, No. 371 for \$36, No. 372 for \$36, No. 373 for \$36, No. 399 for \$36, No. 68 for \$50, No. 69 for \$50, No. 70 for \$50, No. 71 for \$50, No. 72 for \$50, No. 169 for \$100, No. 170 for \$100, each from a member at Drew, (Hightower, field worker). No. 393 for \$36, No. 394 for \$36, No. 182 for \$100, each from a member of Drew church, (McLaurin and Hightower, field worker).

No. 374 for \$36, member of Clarksdale church, Hightower field worker)

No. 395 for \$36, No. 396 for \$36, No. 397 for \$36, each from a member of Arcola church, (McLaurin, field worker).

No. 470 for \$36, No. 471 for \$36, No. 472 for \$36, No. 176 for \$50, No. 183 for \$100, No. 184 for \$100, No. 185 for \$100, each from a member of Catchings church, (McLaurin field worker).

No. 473 for \$36, No. 474 for \$36, No. 475 for \$36, No. 476 for \$36, No. 477 for \$36, each from a member of Anding church, (McLaurin, field worker).

No. 311 for \$36, No. 312 for \$36, No. 313 for \$36, No. 314 for \$26, No. 73 for \$50, No. 75 for \$50, No. 146 for \$50, No. 172 for \$100, No. 174 for \$100, No. 191 for \$100, No. 192 for \$100, No. 145 for \$50, No. 173 for \$100, No. 74 for \$50, each from a member of Drew church, (Hightower, field worker).

—BR—

The exhibits of the various boards and institutions, which were on display in Baltimore were attractive and revealing. Those of the Sunday School Board were the most extensive. This year our Southern Baptist papers had a booth which attracted a good deal of attention. It was largely the work of Mrs. Marion Seawell of the Baptist Standard.

Mississippi Woman's Missionary Union

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. A. L. Goodrich, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.
Executive Secretary—Miss Fannie Taylor
Young People's Secty.—Miss Edwina Robinson
Mission Study—Mrs. W. A. Bell, Jackson, Miss.

Stewardship—Mrs. J. H. Street, 1412 5th St., Laurel, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

REPORT OF S.B.C.W.M.U. MEETING IN BALTIMORE

By Mrs. A. L. Goodrich

The opening meeting of the Woman's Missionary Union, auxiliary to the Southern Baptist Convention of 1940 was held in the Eutaw Place Baptist Church in Baltimore, Md.

Dr. Clyde Atkins, the pastor, made us all feel welcome and he presented Mrs. F. W. Armstrong who stated that she felt the Providence of God had led us in the 52nd Annual Meeting to worship in a church where outstanding leaders, such as Miss Annie W. Armstrong, Mrs. James Pollard, Mrs. Tyler, Mrs. Wharton, The Leverings, and each of the three Corresponding Secretaries of Woman's Missionary Union had held their membership.

Dr. Leslie Bates Moss, Secretary of the Foreign Mission Conference of North America brought the message of the morning using as his subject, "We Offer Life." He said it was appropriate for us to come back to the church that had cradled the W.M.U. organizations to think of the world problems that are facing us today. He mentioned that the church is offering life in physical, mental and spiritual ways. He stated that God is calling us as He has never done before to be true and to offer life to those who know Him not.

Sunday Afternoon

The formal opening of the 52nd Annual meeting of the Woman's Missionary Union was held at 3:00 o'clock Sunday afternoon at the Fifth Regiment Armory.

The Theme for the entire program was "That Thy way may be known upon earth, Thy salvation among all nations." All of the devotionals of the Convention were taken from the song "Jesus Saves." A different phase being discussed at each meeting.

Mrs. Maxfield Garrott, a missionary from Fukuoka, Japan, led us to the throne of Grace in the first devotional using as her subject "We have heard the Joyful Sound." She cited instances in Japan where God had saved people from sin to a victorious life.

Mrs. W. J. Cox made a masterly address urging us to put our faith in eternal verities. She said it is history that teaches us to hope. It is more, it is God. She challenged us to look in our Personal Saviour's face and hear Him say "Follow Me" and on His outstretched hands and hear Him say "The world is the field."

Charles A. Wells of New York, a Journalist, lecturer and world traveler made a most interesting talk on world conditions. He quoted Abraham Lincoln in saying that the way we are to build America is with charity to all and malice toward none. While speaking to us he drew a picture of the world today with men marching in battle, a blue cloud for hope could be seen above it all, Abraham Lincoln's picture to the right was changed into the picture of Christ as he stated that the only way to build a kingdom for God is through love.

Sunday Evening

At eight o'clock Sunday evening we were all called to worship by singing "How Firm a Foundation."

Miss Fannie Taylor, a Home Board missionary of Tampa, Fla., led the devotional by using as her subject "Spread the Tidings All Around." She stated to some of us it meant around our doors and for some it meant distance. She gave interesting facts of how tidings of peace is being carried to the Italians in Florida.

We were privileged to hear Dr. Moss again

and in this message he stated that the condition of the world today is going to put Christianity to the test. Having spent seven years in Nanking he could give us first hand information of what Christianity can and has done. "It has changed the expression of heathen faces, has changed expensive customs and has brought liberty to China." Dr. Moss said that our Christian enterprise has a Herculean task, but fear is our worst enemy. He showed us the possibility of our letting the light go out in our own globe, but at the same time challenged us to rededicate our lives and our all that Christ through us might be made known to all the world.

The climax of the meeting was brought in a most impressive way—a Colloquy—"The Cross and the World."

Monday Morning

The devotional Monday morning was conducted by Mrs. S. E. Ayers, Chengchow, China. Her theme was "Bear the News to Every Land." Every heart was stirred as she told of the "Bearers of the News of the Saviour" in China. Their sacrifices, and of the stolid manner in which the Chinese people have been acting in the stress of war.

In the message of Mrs. F. W. Armstrong, the President, stated that in the city of Baltimore that had been made sacred by the devotion of the early leaders of the Union, we should pledge ourselves once again to our ideals. She also added that we want to get a firmer grasp upon our faith, the sure realization that God's purposes do not fail.

Miss Juniette Mather gave a report of the Young People's work stating that during 1939 there were 3,748 new W.M.U. organizations, which bring our number of organizations to 6,920 Sunbeams, 9,134, Girl's Auxiliaries, 5,544, Royal Ambassadors 5,474, Young Women's Auxiliaries a noteworthy array which makes gain in every grade of missionary education.

Miss Kathleen Mallory brought a most unique report of W.M.U. work attributing much of the credit to first workers, who lived in Baltimore. She captivated the audience as she mentioned the various things that Baltimore has been first in.

Miss Mallory mentioned that never has Womans Missionary Union reported such a host of members, the annual gain being 32,443, which brings us to 748,845 members.

Monday Afternoon

Miss Wilma Bucy, the Home Board Field Worker, brought a devotional, using the subject "Tell to sinners far and wide." She mentioned that we should tell not just because sinners need to hear, but that we need to do the telling. She quoted someone as saying that there are three Americas, North America, South America, and Lost America.

Interesting reports were given by Mrs. W. J. Cox Treasurer, Mrs. Lawrence, Mission Study, and Mrs. Whitaker, Personal Service Chairman. Mrs. Whitaker spoke of the 30 years of work done through that channel. Mrs. Wharton, a former Personal Service Chairman was presented with 30 yellow rosebuds because of her faithfulness in Personal Service work.

The feature speaker of the afternoon was Nannie Burroughs of Washington, D. C., Executive Secretary of the Negro Women's Convention. She said "The Negro women and the white women are going to work together in this country in the things that are basic in human relations, retaining distinct and separate interest without thinking of making the black race any whiter or the white race any blacker."

Monday Evening

An appropriate devotional "Sing above the Battle Strife" was conducted by Mrs. M. T. Rankin of Shanghai, China Monday evening.

New encouragement came to our hearts as we listened to Dr. Sampey, President of the Southern Baptist Theological Seminary, Dr. J. W. Bruner, a representative of the Southwestern Seminary, Dr. W. W. Hamilton, president of Baptist Bible Institute, Dr. C. E. Maddry, executive secretary of Foreign Mission Board, and Dr. J. B. Lawrence, executive secretary of Home Mission Board as they related what debt clearance would mean to their various institutions and boards. We pledged to lift \$1,000,000.00 of the approximately 3,000,000.00 debt of Southern Baptist by 1945.

An offering of \$1,100.05 was taken for Chinese relief.

Tuesday Morning

The meeting Tuesday morning was outstanding in many respects. First because a Jewess, Miss Mollie Cohen, of New Orleans spoke out of her heart using as the subject "Shout Salvation Full and Free." She told of her miraculous conversion, her unhappiness before becoming a Christian and her joy now.

It was of interest to the Convention to hear how Christ way is being made known through the Literature Department, Margaret Fund, and Business Women's Circles.

Miss Edwina Robinson in a very effective way conducted the Memorial Service.

Tuesday Afternoon

In the devotional conducted by Mrs. L. M. Bratcher of Brazil Tuesday afternoon she spoke of the ways in which Nations can rejoice, mentioning that Brazilian Baptists are rejoicing over the progress of 50 years of work.

Some splendid suggestions and helps were given by women of different states as to how salvation can be made known through the observance of the Seasons of Prayer.

Mrs. W. A. Bell of Jackson, Mississippi gave some valuable hints regarding the participation of young people's organizations in the Seasons of Prayer.

At the Tuesday evening service, the closing service of the W.M.U. Convention, Mrs. J. L. Moye, Home Missionary, San Antonio, Texas, led the devotional on "This our Song of Victory, Jesus Saves, Jesus Saves."

Approximately one hundred girls of the W.M.U. Training School were seated on rostrum while Miss Littlejohn presented her report. Mrs. Wilfred Tyler of Blue Mountain was one of the four women who graciously spoke to her report.

Dr. F. C. Feezor of Raleigh, N. C., brought the closing missionary address, emphasizing that we are being called to constancy, to work, to Christianize and to evangelize the world.

the musical benediction:

"As the measure of Thy goodness,
The service closed as did all the services with
May our gratitude ascend,
Till the Nations learn to love Thee
To the earth's remotest end."

BR

Union Baptist Association, the oldest in Texas, will celebrate its centennial Oct. 7-9. They expect 3,000 people. Notable speakers on the program include Mr. M. M. Wolf of Richmond, Tex. A history of the association is being prepared and will be ready for distribution August 1, to sell for 55c each, paper binding. For further information write Dr. R. Peveto, 1236 Studewood, Houston, Texas.

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The Baptist Record

Published every Thursday by the Mississippi Baptist Convention Board

Baptist Building
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D. A. McCALL, Cor. Secretary

P. I. LIPSEY, Editor

A. L. GOODRICH, Cir. Manager

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

Our Advertising Department is in charge of Jacobs List, Inc., Clinton, S. C. Soliciting Offices: E. L. Gould, Manager, New York Office, 40 Worth Street, New York, N. Y.; J. Archie Willis, 162 E. Ohio Street, Chicago, Ill.; Geo. F. Dillon and Julian A. Kirk, 500 National Fidelity Life Building, Kansas City, Mo.; G. H. Ligon, 421 Biltmore Ave., Asheville, N. C.; J. W. Ligon, 729 Park Drive, N. E., Atlanta, Ga.

SOME OBSERVATIONS

By T. A. J. Beasley

—o—

We have heard the statement many times, and have read the same statement many times in so-called religious journals that the Baptists claim that Baptists originated with John the Baptist on the banks of the Jordan. No well informed Baptist, nor honest, fair-minded person of any note believes any such statement. The truth is that John the Baptist, according to the Bible, never founded any church of any kind.

Another observation is concerning Roger Williams. After all this hullabaloo about Williams being the founder of the first Baptist church in America, and our wasting several hundred thousand dollars building a memorial church building in honor of him, the undisputed historical facts show that Rogers Williams was never a Baptist, not even one day in his life; that the thing he started and called it church died in less than six months after it was born; that John Clark organized the first Baptist church on this continent in 1638, and this church is still in existence; that the only thing Rogers Williams held in common with Baptists was his belief in religious freedom, and on this ground, Patrick Henry could be called a Baptist also.

One other observation is that we have organized our Baptist churches all to pieces, and have commercialized our religion until many of our churches are nothing less than big religious societies trying to keep pace with the world—trying to make the world believe that we are sincerely trying to serve God. We are trying to keep step with this modern age instead of keeping step with our Saviour.

New Albany, Miss.

BR

At the National Council of Boy Scouts of America, held at Oklahoma City, May 14, Dr. George W. Truett was honored for "distinguished service to boyhood."

The Watchman Examiner reports that a missionary in West China at Christmas received from a friend in America ten bars of soap and a can of Postum, and had to pay a tax of \$8.00 on it.

DIGEST REPORT, RELIEF AND ANNUITY BOARD

Thos. J. Watts, Dallas Texas, Executive Secretary; C. H. Bolton, Dallas, Texas, Associate Secretary.

—o—

A year of unparalleled progress was 1939. The income of the Board from earnings and dues was much greater than for any previous year. \$715,342.47 as compared with \$539,279.16 for 1938.

The Ministers Retirement Plan is operating in the following states: S. C., Texas, Mo., Okla., La., Fla., Ga., Va., Ala., Ark., N. C., Ky., and Ill. It is expected the Retirement Plan will be in operation in Md., Tenn., and Mississippi by July 1, 1940. Up to the present, the enrollment of ministers in the plan in thirteen states is 3,716. By July 1, it is expected to be 4,200. And the number of churches cooperating is approximately 5,200, which number is expected to be increased to 6,000 by July 1.

More than 3,700 certificates were issued during the past year. The present active membership in all the plans operated by the Board is 6,000.

The total benefits paid from our several annuity plans during 1939 was \$253,794.94 and to this we add \$97,958.02 in relief grants to 1,351 ministers, widows or dependent children, and missionaries, making a grand total of \$351,752.96, the largest amount we have ever paid in benefits in any one year. Since 1920, the first year the Board paid annuity benefits when the amount was \$15, for the entire year, to December 31, 1939, the amount of \$1,725,356.79 had been paid in annuity benefits plus \$2,187,086.38 in relief benefits, making a total of \$3,912,443.17. Up to May 1 the amount has been augmented to more than 4 million dollars in benefits.

The tremendous task ahead of the Relief and Annuity Board comprehends every employed worker of every Baptist church affiliated with the Southern Baptist Convention, and the Southern Baptist Convention itself. The number will probably exceed 50,000. The task is tremendous but the Board has a plan to match the task.

Baptists desire that the Government shall not amend the Social Security Act in any way that would result in an infringement upon their religious liberty. Amendments are pending in Congress at this time which, if they should become a law, would undoubtedly constitute an infringement. In view of the facts set forth in the report the Board is recommending that a special committee be appointed by the President to prepare an appropriate pronouncement concerning the proposed amendment to the Social Security Act.

The assets of the Board have grown from \$106,428.53 in 1918 when the Board was inaugurated to \$4,833,117.00 on April 1, 1940. The earnings of the Board since 1918 to April 1, 1940, have been \$3,333,117.00, in spite of the severest depression in the history of this country.

BR

"A man just called to see you."
"Was he tall or short?"
"Both. He was tall and he wanted to borrow five dollars."

DIGEST REPORT, EXECUTIVE COMMITTEE, SOUTHERN BAPTIST CONVENTION

Austin Crouch, Executive Secretary, Nashville, Tenn.; J. E. Dillard, Director of Promotion, Nashville, Tenn.; Walter M. Gilmore, Publicity Director, Nashville, Tenn.

—o—

We are happy to report this another year of progress. Statistics show increased attendance, interest, baptisms, contributions and debt payments; but statistics can not reveal the spirit of unity, cooperation brotherly love and loyalty which has characterized our people in their organized efforts.

The total receipts of the Executive Committee for all Southwide causes in 1939 amounted to \$1,731,887.35, an increase over 1938 of \$115,010.51. The Cooperative Program received \$1,077,892.71, an increase of \$80,142.34. The receipts for first three months in 1940 amount to \$565,059.52, an increase over the same period last year of \$25,064.09.

As heretofore, we have sought to promote the whole program of Southern Baptists, stressing each item as and when provided for in the Calendar of Denominational Activities. We have used every means of publicity available and within our means in order to keep our constituency informed concerning all our work. We have published The Baptist Program as formerly, devoting each issue to the cause at hand and mailing it gratis to all our pastors and denominational workers. We have provided the Baptist Bulletin Service at approximately cost for hundreds of churches that use it. We have furnished articles and paid advertisements for our state papers and had numerous articles in our many denominational periodicals. We have issued tracts upon various phases of our work, especially upon the Cooperative Program, stewardship and tithing and the Hundred Thousand Club.

The Cooperative Program should be looked upon as the main plan for enlisting all our people in the support of all our work. All the cooperative work of the denomination is included in this program and all our people should be included in its support.

The Baptist Hundred Thousand Club has paid (May 1, 1940) \$1,157,295.72 upon the principal of our Southwide debts. It has helped every cause. In spite of the fact it was started as an emergency plan and has been running seven years, the total amount paid upon denominational debt principal last year was nearly up to the average—\$159,447.96. The total indebtedness on Southwide agencies has been reduced to \$2,843,721.00. It is hoped to have a debtless denomination by 1945, and plans are being made to that end.

Distribution of Cooperative Program Funds for 1941

Foreign Mission	50	½
Board	23 1/3	%
Home Mission	10 1/3	%
Relief and Annuity	4 1/5	%
Scuthern Baptist	4 1/5	%
Theol., Seminary	2 1/5	%
Southwestern Baptist	2 1/5	%
Theol., Seminary	100	%

Baptist Bible

Institute	4 1/5	%
W.M.U. Training School	0 8/15	%
American Baptist Theol. Seminary	1	%
Southern Baptist Hospital	2 1/5	%

Total 100 %

Special Offerings of Sunday School

Home Missions 32%

Foreign Missions 68%

Total 100 %

Distribution Hundred Thousand Club Funds—1940

Foreign Mission

Board 18 %

Home Mission Board 29 7 %

Southern Baptist Theol. Seminary 18 1/3 %

Southwestern Baptist Theol. Seminary 12 1/3 %

Baptist Bible Institute 12 1/3 %

Southern Baptist Hospital 1 3 %

Total 100 %

BR

JONES JUNIOR COLLEGE HAS SUMMER SCHOOL BAPTIST STUDENT UNION

The Baptist students of Jones Junior College elected members of the B.S.U. Council to serve them this summer during the summer school session. The Council consist of the following members:

President—Johnnie Keyes, Bay Springs, Mississippi.

First Vice-President — Marvin Smith, Mt. Olive, Mississippi.

Second Vice-President—Beatrice Thornton, Soso, Miss.

Third Vice-President—Mary Helen Craft, Taylorsville, Mississippi.

B. T. U. Representative—Bernice Richardson, Enterprise, Mississippi.

Sunday School Representative—Harold Hardee, Pachuta, Mississippi.

Secretary—Wynema Byrd, Neely, Mississippi.

Publicity Chairman—Annelle Bonner, Waynesboro, Mississippi.

Music Chairman—Bonnie Opal Bennett, Ludlow, Mississippi.

Student Secretary—Miss Jimmie Reece.

These students are having regular weekly council meetings, and are encouraging students attending summer school to take part in the unit organizations which make up the Baptist Student Union. A Noon-Day Prayer Meeting is being held daily just as in the regular school session.

Sunday evening, June 16, the B. S.U. had charge of the evening service of the Ellisville Baptist church. Under the direction of their President, these students presented a very inspiring and helpful program.

Robert L. Cooper may be addressed at Aberdeen, Miss., by any pastor or church wishing a song leader in revival meetings.

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Sunday School Lesson

By L. Bracey Campbell

LESSON FOR JUNE 30

JONAH: THE OUTREACH OF GOD'S LOVE

Bible Text: Jonah

—o—

Introduction: Can you sit down and tell this story to a child, and keep the child's interest? Yes? Good! Then maybe you can tell it so the grown folks can understand it. But you ought to be able to tell it without leaving out one incident or particular in it. I am about to suggest that you read it. Come! There are only four chapters, and they contain as charming a story as ever was written, and, best of all, the story is true. Now let us read it together. Very well. Now, who is the hero of this story? No! It is not Jonah; it is God. We have been reading about God. Oh, yes! I know this is largely biography with practically no prediction in it; but it is the segment of the biography of a man in the hands of God, and all that is in it is concerned very little with the character of Jonah, but with the heart of sympathy and compassion in the bosom of the Almighty.

Of course you have heard that this story is an allegory, which means that the person who calls it an allegory does not believe that the incident related in it took place, even goes so far in some cases as to say it is doubtful if there was a Jonah. See II Kings 14:25, and see what you think afterwards. There are no more devout and scholarly men in the world than are found among the company of those who believe that this book is true in every line and word of it. The story of Jonah's being swallowed by a fish and of his remaining alive inside of the fish causes some to stumble; but is that story more unreasonable than that a man should go down into a grave dead and cold and pulseless and after four days be called back from that state? Oh! but the Lord was there! Well, the same Lord was with Jonah, and nothing is impossible with Him. Jonah believed that and so he prayed while still in the belly of the fish and thanked God for the deliverance which he had not yet experienced.

So it was God who commanded Jonah in the first place. It was God from whom Jonah fled. It was God who sent the storm after the ship on which Jonah was fleeing, and it was God who prepared the great fish to bring Jonah back to the land he had fled, and it was God who preserved Jonah on the way both out and back. It was God who preserved for us through the centuries this wonderful story of His love for all the world of men, this story in which we feel the throb of the heart of God, "Gracious and full of compassion, long-suffering, and plenteous in love, and repenting of evil" (Jonah 4:2. Bible Union Version).

1. A Wicked City (1:2).

"Arise, go to Nineveh, the great city, and preach against it; for their wickedness is come up before me." "Now Nineveh was a great city be-

fore God, a journey of three days" (3:3).

The wall line of old Nineveh has been found to be about three miles long, and from one to one and a half miles wide, containing about 1,800 acres of ground." (Peloubet's notes, 1940, page 215). So the city within the walls was not as large as it is here said to have been. It was many times as large outside the walls as it was within them. A gentleman in Pontotoc escorted me and Bro. Goodrich to one end of the Longtown of the Chickasaws, and told us that the Longtown consisted of a chain of separate towns and villages seven miles in length, only one of which, of course, was the residence of the chief. I stayed for some days upon two different occasions in Chicago, but I was not, either in Chicago, I was in Berwyn, in the home of a gentleman whose wife, as a little girl, Laurie Camp of Chunky, I had baptized years before. One day the lady conveyed me in her car out of Berwyn, through Cicero and through Chicago proper, into Evanston; but we were in Chicago all the time, and you could not tell that we had passed out of one city into another. It was just city all the way. Ask anybody from any one of those cities, "Where do you live?" and the answer is "in Chicago." So Nineveh stretched southward for 18 miles and to and including Calah, between which and the old walled city there was a succession of others one shading into another, thence ten miles north of the old city to the great palace of the king, and eastward seven miles to include a suburb yet unidentified.

And this big city was wicked. All big cities are wicked, but I think Nineveh was exceptionally so. To this big city God commissioned Jonah to go and preach.

II. God's Prophet to the Wicked City.

The prophet Jonah was a narrow nationalist, full of hate for the Ninevites, wanting nothing else in the world so much as to see them overwhelmed in an immediate overthrow.

Jonah had fled his country and had taken ship for a foreign port in direct disobedience to God, because he did not want to preach to Nineveh, lest the Ninevites should believe his word and repent of their sins and God should spare them. Jonah did not want God to spare them. God had stopped Jonah in his flight and had brought him back to his God-appointed task. Here he is a day's journey within the city, a slave of God, delivering on behalf of God a prophecy of doom.

Jonah in Nineveh was a lonely man, an utter stranger to the city, unheralded and unaccompanied, unsponsored. How, then did he get the ear of the city in a day when men stood upon ceremony, and demanded credentials from everybody who, being unfamiliar, strove to get the public or the kingly ear? To this question there can be but one answer, and that answer is "God".

Of course Jonah had been peculiarly fitted for his job. His experience had given him practical demonstration of the truth that God does not restrict His jurisdiction to any one country, but that He rules men and nations and storms at sea

and calms on sea and land. To the wicked city came this God-impelled prophet, and his word to the city was a brief and pointed message of doom. "Yet forty days and Nineveh will be overthrown." He did not say "If," or "Unless," or, "Except"; but, "Your damnation is sure and just. You have merited what you are about to suffer; you have it 'coming to you'. It is good enough for you and all of your sort."

The Spirit of God barbed the words of Jonah with power to pierce and sting the consciences of the Ninevites with a conviction that all the prophet said was true and that they deserve their coming doom.

III Product of the Prophet's Preaching.

As the prophet came walking slowly from the other edge toward the heart of the city his startling words rode the air about him to right and left, to front and rear, and they first stunned and then startled those who heard them or heard of them, like screaming specters from the sheeted dead. God winged Jonah's words with power to fly and pointed them with power to pierce to the quick the callous hearts of Nineveh, and then God worked upon those hearts.

From king to clown, from noble to peasant, from millionaire to mendicant, all believed Jonah as a messenger of God, and realized that they faced death and the doom to destruction of their city. In this situation, they sought a way of escape through repentance. I wonder who recommended this way. I am sure Jonah didn't; because he did not want them to repent. Who taught them in this crucial hour sincerely to believe and truly to repent? There is only one answer, and you have guessed it.

IV Movements in the Progress Back to God.

You do not like my phase "Back to God," as herein used? Well, all right! forget it, and agree with me that this story does teach that the heathen can do things which please God. Let us look at them.

1. The Ninevites believed in the mercy of God. "Who can tell but that God may repent and turn from the fierceness of His wrath that we perish not?" In the mind of the man who said that, there was a belief that God might be moved by the considerations of mercy.

2. A turning from evil. They stopped their meanness in order that they might do right, for they had got to where they wanted to do right.

The matter with this world right now is there are so many people in it who do not want to do right. The trouble with the world is not that men do not know right, but they just do not want to do right. Mussolini knows what is right for him in this day, but he does not want to do right. You and I are not dunces. We know what is right, but we just do not want to do right, and that is what is the matter with us.

3. They clothed themselves in sackcloth. That means they were sorry of their meanness, really sorry for it, and sackcloth was the outward sign that they were sorry.

4. They cried mightily unto God.

They begged Him for mercy and they promised Him amendment.

V Downreach and Outreach of the Love of God.

Just look at it! It was God who sent Jonah. It was God who made Nineveh attend to the words of Jonah. It was God who wrought conviction in the hearts of these people. It was God who instructed them in taking the steps away from their evil. "Twas Grace that taught my heart to fear." Yes! Same gracious thing taught the hearts of the Ninevites. It was God who gave the Ninevites assurance that they were saved from destruction. "And Grace my fears relieved." Yes! Well, so it was with the Ninevites.

VI God Enlarges a Preacher's Heart.

Nothing need be said under this division. Of course there are scores of preachers whose hearts need enlarging now. Apparently God does not take as much trouble in an effort to enlarge them as he did with Jonah, but maybe we narrow preachers, are not as well worth saving as Jonah was. Consider everything connected with you and see what will be required to make you what you ought to be.

When I consider the miry clay of the horrible pit from which I was digged, I marvel at the grace of God, which is able to lift me any distance and to make me walk in any fashion.

BR SECOND AVE., LAUREL —o—

Second Avenue Baptist Church in Laurel is inviting all former members and friends to join us in a Homecoming June 30. A good program has been provided for all day, and dinner will be served on the church lawn. The services will begin at 9:30 with the Sunday school, and at 11:00 the pastor will preach. In the afternoon our speakers will be Secretary D. A. McCall and brother Holcomb of Woman's College. Bro. Fagan, a former pastor, will preach at the evening hour.

We are assured good music throughout the day with brother Troy Montgomery in charge. Come and enjoy the day in fellowship and worship.

C. W. Thompson, Pastor.

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REGISTRATIONS

To date we have more registered Junior classes than any previous year. We also have a large number of registered Intermediate, Young People, and Adult classes and departments. If you belong to or know about a class or department from Junior through Extension departments not registered, please write us at once for free registration blanks. Much valuable material comes to every registered class. If you want a better informed class register at once. Thank you!

FREE LEADERS

Your Sunday School Department is happy to furnish you with all available free material just as you request it. We have most helpful suggestions for every class and department in the Sunday School—for workers in Cradle Roll, Primary Beginners, Junior, Intermediate Young People, Adult, and Extension departments.

Every Sunday School visitor should use the free leaflets "Working Together for Richer Living" and "The Art of Ringing Door Bells." Every teacher will profit from reading "Shining as Stars" by Mrs. Davis Cooper of Alabama. Every one interested in children should read these three free leaflets, "Your Child and Jesus," "Your Child and God," and "The Art of Religious Conservation in the Home."

VACATION BIBLE SCHOOLS

Most every mail brings us some V.B.S. reports. How grateful we are for the large number of boys and girls receiving so many extra hours of Bible study and Christian training in every-day living! Aren't we thankful for our new V.B.S. books C series this year? Dr. Homer L. Grice and his associates at Baptist Sunday School Board, Nashville, Tennessee, are to be thanked for their wonderful help. Suppose we write him letters of appreciation for giving us such valuable material to use in our schools.

We are counting on every church having a V.B.S. last year to have another one this year. All those 285 plus hosts of new schools, will certainly increase our number for 1940. Thanks for promoting a school in your church.

JULY 14-19, 1940.

We will not forget these are Sunday School Week Ridgecrest dates. Many happy and profitable experiences await every interested Sunday school pupil and officer at Ridgecrest, North Carolina.

BR
A PREACHER RECONDITIONED
By Louis J. Bristow, Supt.

—o—
Here's a letter from Pastor E. W. Hagood of Albertville, Ala., asking the Southern Baptist Hospital to admit as a guest patient a "consecrated, cooperative, loyal country preacher who has been laboring faithfully for about 40 years." Ac-

cording to brother Hagood this man is "a backwoods, rural missionary" who "has never received more than a bare living, and that a hard one." It is to such sturdy, energetic, faithful men we Baptists owe so much. They are the strength of our denomination. Our town and city churches get no small portion of their membership from the country; and we are indebted to such men as this dear old brother for leading them to Christ.

Well, anyway, he came and was given treatment, and has returned to his home. Of course, he can never again be the physically strong man he was; but he was "reconditioned" as well as we could do the job. And he is grateful to his Southern Baptist brethren.

New Orleans, La.

—BR—

Miss Dorothy Ballenger, Taylors, S. C.; Rosanna Gillespie, Tigerville, S. C.; Eldora Broach, Roxboro, N. C.; and Elaine Holloway, Englewood, Colorado, will represent the student body of the Southern Baptist Hospital at the Students' Assembly at Ridgecrest June 19th through 27th.

—BR—

DIGEST REPORT OF BAPTIST BIBLE INSTITUTE
W. W. Hamilton, President
New Orleans, La.

—o—

At the close of the twenty-second session, and after seeing the school emerge from seemingly overwhelming difficulties, three very distinct convictions stand out: the Institute has been guided and protected by a divine providence; earnest, continued and expectant prayer has been answered again and again; and the Institute has had an increasingly large place in the confidence and hearts of our people.

We are well on the way toward paying off our indebtedness. The total debts of the Institute in 1929 were \$353,000. Up to January 1, 1940, we owed \$73,000 on the first mortgage and \$73,900 plus accumulated interest on the second mortgage. No money has been borrowed for operating expenses and all back salaries and all interest on first mortgage bonds has been paid. Since the Hundred Thousand Club movement began \$187,000 on the principal of the debt has been paid.

The total enrollment of students this year is 349, including 87 by correspondence. These come from 19 states, the District of Columbia and six foreign countries. Mississippi leads with 59 students, while Louisiana is a close second with 56. Alabama comes next with 30.

The work at the Negro Seminary in New Orleans grows more interesting and demands more money and more helpers. Dr. John W. Shepard and other faculty members and advanced students have devoted much time to the work. Dr. H. R. Lang, the Negro leader, gives himself sacrificially to the work.

The school for Chinese children continues under the leadership of our young women from China. At present sixteen come regularly to the classes. In January a Chinese revival was conducted by Rev. Shan Yan Lee, of the Home Mission Board. There were a number of professions of faith.

Ten of our students have recently

been appointed for service in foreign lands. The Institute is pleased that our Foreign Mission Board is looking to us so definitely for workers. The Department of Practical Religious Activities carries on work among several races—the French, Negroes, Italians, Spanish, Chinese, and other nationalities.

The New Orleans Baptist Association last October reported a gain for the preceding year of 1,796 members, 701 baptisms; present total enrollment, 9,434 in the 29 churches. Total gifts, \$158,581.92, of which \$28,361.74 was for missions, which was more than the whole state of Louisiana gave for missions a few years ago. Is it too much to say that this fact alone is worth all that Southern Baptists have invested in the Baptist Bible Institute?

—BR—

BLUE MOUNTAIN VACATION BIBLE SCHOOL

—o—

A six days Vacation Bible school, sponsored by the Lowrey Memorial Baptist Church and Blue Mountain Methodist church and their pastors, has just closed.

During these six days 80 students were enrolled; 56 were present every day; and 20 children gave their hearts to Jesus.

Faculty

General Supt.: Miss Myrtis Haynie, Durant.

Beginner's Supt.: Mrs. Hinson; teacher, Miss Louise Adair.

Primary Supt.: Miss Martha L. Haynie; teachers, Misses Dorothy Beswick and Mildred May.

Junior Supt.: Miss Marguerite Hill; teachers, Misses Lorena Mitchell, Bonita Godwin and Mrs. J. E. Gurney.

Intermediate Supt.: Mrs. Cleveland Childers; teachers, Mrs. J. E. Buchanan, Jr., and Mrs. Rex Adair.

Pianist: Mrs. J. E. Buchanan, Jr.

The Vacation Bible school was held in the Blue Mountain High school building. It began June 10 and closed June 16 with a special program given by the children.

On Saturday afternoon, June 15, the W. M. S. gave a picnic for the faculty and students.

We as faculty members and students feel that "every day with Jesus is sweeter than the day before."

Marguerite Hill.

—BR—

Subscribe for The Baptist Record

CORRECTION

—o—

A friend writes to make some emendation to the report sent the Record recently about Calvary church, Greenwood. We quote some eighteen or twenty years ago I organized a W.M.S. in that church (Second church it was then). At my suggestion the W.M.S. started a building fund at the first meeting of that organization and worked at it until we paid for both the lot and the pastor's home. Many members of the First church cooperated with them by giving monthly contributions. I was treasurer of the building fund and contacted the members of the First church, personally. I helped in this work in addition to the work I did in my own church. The W.M.S. in my church met on Mondays and the Second church, on Tuesdays so I worked in both societies. The lot was purchased during the pastorate of Rev. E. H. McElroy. The pastor's home home was built while Rev. R. R. Brigance was pastor and the church during the pastorate of Rev. H. L. Byrd.

I worked as treasurer until we paid for both the lot and the pastor's home. Rev. H. L. Byrd then came as pastor and superintended the building of the church. Some of the members of the First church cooperated with him in the building of the church; one member gave \$10,000.00. —Mrs. L. F. F.

—BR—

MIXED

—o—

In a recent issue of The Baptist Record was an article on "Calling Young People." This was concerning some kind of meeting for ages 10 to 20. These young people were advised to bring bathing suit and Bible. The writer of the article did not say whether separate or mixed bathing.

The writer feels that that should have been made plain. He certainly hopes that mixed bathing was not meant.

J. S. McNeal, M. D.



STREAMS IN THE DESERT

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Thursday, June 27, 1940

Thursday

The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My dear children:

Recently a group of ladies who love God's house became concerned because of the untidy, almost ragged condition of the short protective curtains that hung around the choir loft in their church. They took the new material which the church had bought and measured, figured, cut and sewed and made new curtains. Then they even hammered and sawed and did a little amateur carpenter work to get those old curtains down and the new ones in place. It wasn't a very easy task, for it involved a few mashed thumbs, scratched fingers, and quite a lot of perspiration, but you never saw a merrier group. And why? I think it was because they realized that in helping to beautify God's house that they were honoring Him, and they were happy in so doing.

I wonder if there is anything that the younger folks can do to show their love for God's house: Is it clean as you would like for it to be? Is the walk in front swept, the grass cut and the lawn clean? Are the lights polished? Perhaps your church has a regular janitor or caretaker, and things of that kind are in perfect order. Well, even then maybe there are some things that even the smallest might do to show their reverence and love for God's house. They could remember to handle the hymn books with care, because they are full of prayer to and praise of God. A boy or girl who remembered that would never be tempted to toss a hymn book carelessly around. Then, too, don't you think one way of showing respect for God's house would be to do all we can to protect the furniture: never to scratch it with feet or pencils? And what about taking flowers to the church? If they aren't needed in the main auditorium, they could be enjoyed in the Sunday school class room. These are just a few suggestions that come to my mind. Perhaps they don't fit your situation at all, but maybe they will start you to thinking about what you can do to help keep the house of God clean, appealing and beautiful.

With love,
Mrs. Frances Steele.

Cascilla, Miss.,
Feb. 17, 1940.

Dear Mrs. Steele:

This is my second time to write. I am very sorry that I have waited so long, but I will try to write more often. I was ten years old last September the 30th. I saw Dot Cole's and Jean Goodrich's letters in the Baptist Record the other day. I guess that is what reminded me to write. Enclosed you will find ten cents to be used any way you see fit. I want to tell you about my dog.

I have a little dog
She is black and white
She never fights at anyone
And never tries to bite.

I love my little dog
Because she is so small
She surely isn't big enough
For anyone that's tall.

Your friend,
Ramona Ray

Ramona, I want to offer you my sincerest apology because your letter got misplaced, and just today I found it. Please forgive and write again. We are grateful for your gift. Your little black and white dog is a good friend, I know. I wonder what her name is.—F.L.S.

Morton, Miss.
June 13, 1940

Dear Mrs. Steele,

This is my first time to write to

the Children's Circle. I am a little girl eight year old. I am in the fourth grade. My teacher's name is Mrs. Ott. I go to Sunday School most every Sunday. I am thankful I have a grandmother and a grandpa. They are very dear to me. I am also blessed with a mother and daddy and a big sister fifteen years old. Her name is Charleen. I have three little kittens. I am sending 5 cents to be used where most needed.

With love,
Betty Jane Palmer

Bettie Jane, may you have this dear grandmother and grandfather a long time. We welcome you to the Circle and thank you for the gift.

—o—

Hattiesburg, Miss Box 1995
June 14, 1940

Dear Alice Kate,

1. Moses died in the land of Moah Deuteronomy 34:1-5. He was buried in a valley in the land of Moab over against Bethpeor —Deuteronomy 34:6 2. God promised to assist Joshua. Joshua 1:5-9. 3. By the ark of the Lord. Joshua 3: 13-17. 4. And those twelve stones which they took out of Jordan, did Joshua pitch in Gilgal. Joshua 4:20.

Doris Pearl Odom

Doris, I like the way you give the references with your answers, too. Thanks for this speedy reply.

F. L. S.

—o—

Crystal Springs, Mississippi
June 14, 1940

Dear Mrs. Steele,

This is my first time to write to the Children's Circle. I'm a little girl 9 years of age. I go to Sunday School and church every Sunday. My pastor's name is Mr. A. B. Pierce. My Sunday school teacher's name is Miss Martha Ann Tilman. My school starts the first Monday in August. I'll be in the 4th grade. I have two pets. A cat named Boots and a two month old puppy I've named Tylo. He lets me dress him in my doll buggy. My only living grandmother is spending a while with us. She gave me a dime to send the orphans. Her name is Mrs. Kate Robinson.

I'm the only child my mother has. I have two grown half brothers. I read the Children's page every week.

With love, your new friend,
Katherine Dell Robinson

Kathryn, you have plenty to keep you busy and happy. We thank you for sending the dime and the grandmother for making it possible for you to send it. —F. L. S.

—o—

Weathersby, Mississippi,
June 14, 1940

Dear Mrs. Steele:

I want to become a member of the Children's Circle. I read it every Thursday and enjoy it very much.

I was ten years old April 10th, and will be in the fourth grade when school starts.

I go to Sunday School and church every Sunday I can. I go to church at Goodwater, and Rev. S. B. Harrington is our pastor. He is a good preacher.

I am sending the answers to Alice Kate Howard's Bible questions.

1. Moses died on Mount Nebo. No one knows where Moses was buried, for God buried Moses himself.

2. God told Joshua that no man should be able to stand before Him all the days of his life, and that He would be with him as He was Moses; that he would not fail him nor forsake him.

3. God caused the river to become dry.

4. He made a stone heap on the bank for the people to keep in mem-

ory of what had taken place that day. God had made the river become dry so that the people could cross over into the land that He had promised to their fathers.

I am sending ten cents for the orphans.

Your new friend,
Rosie Mae Jones

Rosie May, I believe your answers and Doris Pearl Odom's to Alice Kate's questions came in the same mail. Your answers are not exactly the same but I believe both might be accepted. You just read the questions a little differently. I want to thank you for sending these answers and a gift too. —F. L. S.

—o—
Drew, Mississippi,
June 15, 1940

Dear Mrs. Steele,

This is my second time to write to the Children's Circle. I like to read the letters that the boys and girls write. I will be twelve on October 14, 1940. I am still going to church and Sunday School and B. Y. P. U. We have changed B. Y. P. U. teachers. Our new one is Mrs. Terrell. She is very sweet. I am president of the B. Y. P. U. and assistant secretary of Sunday School. Preacher Estes held a meeting last week and we have many new members. Mavis Francis, I sent your letter to Grandmother Nix. I am sending one dime to be used where most needed.

Your friend,
Mavis Moody

Mavis, we are glad to hear from you again, and to receive these good reports of your work in the church. Thank you very much for your donation.

—o—
Vaughn, Mississippi,
June 15, 1940

Dear Mrs. Steele,

This is my first time to write to the Children's Circle. I am a little girl eight years old. I belong to Black Jack Church. My pastor is Rev. T. F. Stroud. I like him very much. My Sunday school teacher is Mrs. Ivy Dixon. I like her very much too. I am president of our Sunbeam Band. We have eleven members. My little brother and I go every time. My aunt, Mrs. Rosalee Appleby, is a Missionary to South America.

Your friend,
Kathryn Lynn Wilson

Kathryn, you should have a very special interest in missions connected as you are with a great missionary. You must write again.—F.L.S.

—o—
Lena, Mississippi,
June 16, 1940

Dear Mrs. Steele,

I thought I would write you. I have just finished reading the Children's circle. This is my first time to write you. May I become a member of the Children's Circle? I am spending the week with my little neice, Lucy Carolyn. I am ten years old, I will be eleven years old on the 25th of July. I am sending 5 cents to the orphans.

Your new friend,
Margrette Boydston

Margrette, we are happy to have you in the circle. I wonder if we have any other aunts in our Circle as young as you. We're glad to accept your offering for the orphans.—F. L. S.

—o—
Ocean Springs, Mississippi,
June 13, 1940

Dear Mrs. Steele and Circle,

Here I am again with my little mite and will ask the circle another question. What book in the Bible is called the love story of the Bible? And what was the name of a lady that lay at a man's feet and became a great grandmother of a great king? Now, I would like to see who will get the correct answer to this quiz. With best wishes,

Sincerely,
Mrs. C. A. P.

Your generous gift we shall divide between our two causes. Thank you very much. I believe the children will do better with these Bible questions than they did before. F. L. S.

Sturgis, Mississippi,

June 17, 1940

Dear Mrs. Steele,

This is my first time to write to the Children's Circle. I am ten years old and will be in the fifth grade when school starts this year. I have a little brother that will be in the first grade. Mother and Daddy gave me a bicycle for helping with the house work. Our pastor is Rev. Childress. I go to Sunday School and church every Sunday that I can and B. Y. P. U. too. I hope my letter isn't too long.

Your new friend,
Patricia Ann Doss

I know you are proud of that bicycle and are enjoying it, Patricia Ann. You didn't tell us what it is you help to do in the home. F. L. S.

—o—
Pinola, Mississippi,
June 17, 1940

Dear Mrs. Steele,

This is my first time to write to the Children's Circle. I like to read the letters that the boys and girls write. I will be twelve on October 14, 1940. I am still going to church and Sunday School and B. Y. P. U. We have changed B. Y. P. U. teachers. Our new one is Mrs. Terrell. She is very sweet. I am president of the B. Y. P. U. and assistant secretary of Sunday School. Preacher Estes held a meeting last week and we have many new members. Mavis Francis, I sent your letter to Grandmother Nix. I am sending one dime to be used where most needed.

Your new friend,
Linnie Maude Lee

Thank you, Linnie Maude, for this gift to the orphans. I am glad you remembered them. You are a welcome addition to the Circle. F. L. S.

—o—
Hattiesburg, Mississippi,
Box 54

June 17, 1940

Dear Mrs. Steele:

This is the first time that we have written to the Children's Circle. We want to tell you about our playmate club that we have in our neighborhood. We are children from six to ten years old. We have been meeting once a week during the school months but we have disbanded for the summer as we are all taking our vacation and are away most of the time. Each time we had a free will offering. We have saved a dollar and we want you to send it to the orphanage at Jackson for us. We hope that they will enjoy spending it.

The members of our club are all from Baptist families or homes. Reverend J. A. Barnhill is our pastor at Main Street Church. We all like him very much. We belong to the Sunday school and the B. Y. P. U.

We have only a few members but we are happy that we saved the dollar to send to you. We would be glad to hear from some of the members of The Children's Circle.

Your new friends,
Katie Sue Fillingame, president
Marie Martin, Sec. and Treas.
Carolyn Bennett
Billie Bennett
Phillip Bennett
Lois Lowery
Billie Birge
Joyce Lowery
Thomas Rockenback
Tommie Ruth Dearman

I know that must be a happy, active club of playmates. We are delighted to receive you into the Children's Circle, and are rejoiced to have this free will offering from you. Our thanks to each of you.—F. L. S.

—o—
Lamar, Mississippi,
Route 1

June 17, 1940

Dear Mrs. Steele,

I enjoy reading the pretty letters in the Children's Circle. I am a boy fourteen years old. I am my father's (Continued on page 13)

HOW TO SAVE

For full information on how to save on the cost of fire and windstorm insurance on churches, consult:

L. L. Riley, Secretary

SOUTHERN

MUTUAL CHURCH INSURANCE CO.
Columbia, South Carolina

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Baptist Training Union

AIM—Training in Church Membership

AUBER J. WILDS
LUCY CARLETON WILDS
OXFORD, MISS.

STATE SECRETARY
ASSOCIATE SECRETARY
JACKSON, MISS.

The New Southwide Training Union Worker Visits Jackson

Mr. Chester L. Quarles, for several years Training Union Secretary of Alabama, has recently accepted a place with the Southwide Training Union Department with headquarters in Nashville. Mr. Quarles is a Mississippian by birth, having been born in Wiggins, Miss., and lived there until he was eleven years old. We welcome him to this new relationship. It was our good fortune to have Mr. Quarles with us in a conference of pastors and other leaders in Jackson when plans were discussed for an enlargement campaign for Hinds-Warren Association. This campaign is set for the first week in December, this year, and it is hoped that 100 per cent of the churches will cooperate. A full outside faculty will be secured, many workers from other states, and Tate, Director of the Hinds-Warren Training Union is already busy with plans and feels that he will have the whole hearted cooperation of all pastors and churches. Hinds-Warren is the largest Associational B. T. U. in the state, but even at that finds that they have many possibilities for enlargement. Definite goals will be set in advance, and with all plans and programs the Lord will be remembered and what is done will be dedicated to Him.

—o—

The last meeting of the Hinds-Warren Associational Training Union registered 404 present from 18 of the twenty three Training Unions in the Association, eleven pastors representing thirteen churches attended, and a good program was enjoyed by all. The meeting was held in the Clinton Church.

—o—

Assembly Planned For Southwest Section of Mississippi

A group of interested pastors got together some months ago and discussed the possibility of an assembly for the Baptists in and near Pike County. The discussion fruited in plans for just that. The assembly is to be held at Percy Quin Park near McComb July 14-18. Inspirational speakers and faculty members have been secured for the assembly. Each department of the denominational work will be emphasized. This is a splendid movement, and since we have a number of splendid State and National Parks in the state now the possibility is that within a few years Mississippi will be having a number of small assemblies. Those living near the parks will be the ones who will have to take the initiative. The State Board forces are ready to cooperate in such movements.

—o—

Are You Leading A Union? Personal Questionnaire For You Check Each Day

1. Am I using my physical strength to the best advantage?
2. Do I overcome handicaps with

a cheerful spirit?

3. Am I getting enough sleep to make me fresh and vigorous?
4. Have I read God's Word thoughtfully and prayerfully?
5. Did God seem close to me today? Did I seek His presence? Did I follow His guidance? Did I pray for my B. Y. P. U.?

—o—

Check Each Week

1. Do I feel close to every member of my union? Have I made an effort to know the home life and habits of each member?
2. Have I checked to see that each officer and committee has done the work planned for this week?
3. What have I done to make the program more vital?
4. Have I carefully planned my leader's period?
5. Have I read the B. T. U. page in the Baptist Record?

—o—

Check Each Month

1. Do I read, use, and boost the TRAINING UNION MAGAZINE?
2. Have I read at least one good book this month?
3. Am I using my Leader's Plan Book?
4. Have I held a monthly business meeting? Have all committees met to plan their work for next month?

5. Have I checked the Standard of Excellence to see how my union is measuring up? Are my records accurate?

—o—

Check Each Quarter

1. Have I filled in my report to send to the State Secretary?
2. Have I given my union a well planned social?
3. Have I organized my union properly, giving every member something to do? Do all officers and committees know their duties?

4. Have I cooperated with the Director in his plans and with the pastor in the whole church program?

5. Do I lead my union in taking part in the Associational Training Union meetings and work?

Check Each Year

1. Have I won a soul to Jesus during the year? Are all of my members Christians?
2. Have I studied the Manual this year?
3. Have I arranged for my union to have at least one Study Course?
4. Have I attended the District Training Union Convention? Did I attend state meetings whenever possible?
5. Have I helped some other church in organizing a B. Y. P. U. "Lo I Am With You Always" Matt: 28: 20

—BR—

It's an ill wind, etc. They say that since the war in Spain, many people are reading the Bible. As a result many small evangelical churches have been formed whose only form of worship is prayer and Bible study.

CHILDREN'S CIRCLE

(Continued from page 12) er's dependence to help make a living for a sick mother and sister. I belong to Clear Creek Baptist Church. We have a nice Sunday School. I have not missed a Sunday. We are so thankful that God sent His servant, brother E. D. Estes this way. Through his help we organized our Sunday School on May twelfth. My playmate is Clifton Odell Skelton. He is a fine little fellow. We also have a nice little start on mission money. We want to help send God's servants to preach his gospel to lost boys and girls. I hope my letter is not too long. I am sending 25 cents to be used in any way needed.

Your new friend,
William V. Skelton

I'm sure your father is proud of his "helper" William. Thank you for sending part of your mission money through the Children's Circle. —F. L. S.

—o—
Boyle, Mississippi,
June 18, 1940

Dear Mrs. Steele,

This is my first time to write to the Children's Circle. I hope it won't be my last. I am a little girl nine years old. I will be ten, August twenty-fourth. I go to Sunday School and Church and B. Y. P. U. My Sunday School teacher is Irville Morgan. Our pastor is Rev. B. L. Mohon. I like him a lot. My B. Y. P. U. teacher is Mrs. Maude Bays who is very sweet. I passed to the fifth grade in school. I go to the Baptist church at Skene. I have two pets. One is a dog and the other is a cat. I enjoy reading the Children's Circle. My letter is getting long.

A new friend,
Mary Ruth Handley

Many of our correspondents this week have dogs or cats (and some have both) for pets. They can really be good friends and lots of company, can't they, Mary Ruth? We are glad to hear from you and hope you'll write again.—F. L. S.

—o—
Soso, Mississippi,
Route 2
June 18, 1940

Dear Mrs. Steele,

This is my first time to write to the Circle. I read the Children's Circle every Thursday. I surely enjoy reading it. I will be twelve the 20th of November. I go to church and Sunday School every time I can. Our pastor is Rev. Sim Nix. He is a fine man. My Sunday School teacher is Miss Lavador Knight. I love her lots. I am sending ten cents for the orphans. I am looking forward to seeing my letter in print.

Your new friend,
Doris Musgrove

Doris, we welcome you as a new friend and hope you'll write again. Thank you for your interest in the orphans. —F. L. S.

—o—
Ludlow, Mississippi,
June 19, 1940

Dear Mrs. Steele,

This is my first time to write to the Children's Circle. I am ten years old. I am in the fifth grade. I passed to the sixth grade. I enjoy reading the Children's Circle very much. Our pastor is Dr. A. A. Kitchings. I am sending ten cents for the orphans.

Your new friend,
Melba Peagler

Now, that we are acquainted, we hope you'll write the circle frequently. Your help toward the gift to the orphans is appreciated, Melba. —F. L. S.

Oakland, Mississippi,
June 6, 1940

Dear Mrs. Steele,
I have been reading the children's page for more than a year and this is my first time to write.

I have been out of school for a month. I was promoted to the fifth grade. I was ten years old June 6. I go to Sunday School every Sunday and B. T. U. every Sunday night. Mother, brother and sister go too. Daddy died last April 24 two years ago.

Wish I could write more but my letter is growing long.

Your new friend,
Sarah Ruth Scogin

Your letter isn't so long that we aren't happy to receive it. Don't wait another year to write, Sarah Ruth. —F. L. S.

—BR—

ARTHUR J. MCKEE

—o—

"Thy will be done on Earth
as it is in Heaven."

We find more need each day for earnest prayer as we strive to accept and abide with God's will, for one of the most lovable, human, helpful, faithful men of the Enterprise Baptist Church in the person of Mr. A. J. McKee, who was called to his eternal reward Monday, May 20, 1940, at 1:15 p. m.

Mr. McKee was a deacon, interested in His Master's kingdom, a teacher of Junior boys in Sunday School, careful and prayerful as he walked by the light of God's Word. His work as a vice president of the Adult Training Union was really enlistment service.

In consideration of our previous loss, we think first of his bereaved family, Mrs. Minnie Holcroft McKee and nine precious children. May they be conscious of the sustaining power of God's love, and we desire to minister to their needs as Christian friends. His brothers and sisters are extended our sincere sympathy. Yet, we would not recall to Earth's sorrows our brother whom we hope to meet some day, where the faithful part no more, and share the joys of the eternal home together.

E. E. Welch
W. W. Buckley
Mrs. S. H. Andrews

—BR—

S. S. AND B. T. U. ATTENDANCE

Jackson, Griffith	695	307
Jackson, Parkway	375	152
Jackson, Southside	81	66
Jackson, Van Winkle	103	49
Unity (Greene)	68	
Bethlehem (Choctaw)	28	
Mantee (Raining hard)	107	
Union (Newton)	141	59
Pelahatchie	63	
Eupora	130	
Vicksburg, First	489	170
Meridian, 41st Ave.	235	44
McComb, First	417	91
Florence	124	40
Eden	26	23
Sardis	73	
Double Springs	67	
Sylvarena	59	48
Bethlehem (Jones)	132	100
Pascagoula	270	112
Fellowship (Lorman)	25	29
Meehan	33	
Enterprise	84	
Bethlehem (Choctaw)	17	
Crossroads	113	
Bethesda (Oktibbeha)	37	
New Zion (Copiah)	79	28
Bethel No. 3 (Sunflower)	90	
Heuck's Retreat	90	
Coffeeville	88	
Ramah	96	
West Laurel	567	180
Sardis	130	44
Crystal Springs	277	116
Springfield (Jones)	117	
Pascagoula (June 16)	161	118

—BR—

It is said that 7,200 people were killed in highway traffic accidents the first three months of this year, or seven per cent more than in the same time last year.

MARY HARDIN-BAYLOR—Founded in 1845 4-year, fully accredited Baptist Liberal Arts College dedicated to the ideal of Christian education for women. Scenic location, delightful climate. Progressive, personalized instruction. Enriching associations. Social and recreational programs formulated to develop health, character and poise. Fall term, September 13.

GORDON G. SINGLETON, Ph.D., President
Belton, Texas

DIGEST THE MINISTERIAL RETIREMENT PLAN
By W. W. Melton
Waco, Texas

—o—

I speak as a pastor, and not as an employee of the Annuity Board. I speak out of a conviction, not just to promote a scheme. I have an annuity contract with the Board because after careful examination of the requirements and the conditions and the benefits, I concluded it offered about what I wanted.

I have a contract with the Annuity Board because of the ever increasing need of some provision for the old minister when he can no longer serve the people. For one to refuse to acknowledge the inevitable day of retirement is the sheerest folly. And for one to deliberately refuse to make provision for such a day is criminal negligence. And for one to take refuge in the hope that since he has been a faithful minister for a long period God will not let him suffer, is to close one's eyes to the cold and stubborn facts of life. God expects his ministers to use their good judgments and common sense just as he does other people.

I have a contract with the Board because it seemed reasonable in its requirements and in its benefits. It proposes to build up a reserve fund out of which the minister may be comfortably cared for after he reaches the retirement age. This fund is to be built up by the threefold participation of the pastor, the church and the denomination. It is a partnership in which the pastor is the sole participant. He reaps the full benefits of the partnership. It is required that a pastor put into this fund 3% of his salary; and for every dollar he lays aside the church puts one beside it, and the denomination puts two-thirds of a dollar with them. And since the pastor is the only one to benefit from it it seems generous that others should pay a pastor to save his own money, and that two other partners should voluntarily offer to share with him in building up a reserve fund for him in his old age.

I have a contract with them for the reason that it creates a savings account for me. Not many ministers are able to create a savings account. All the money the pastor puts into this is credited to his account, it is his money and no other person can draw on it. It will one day be returned to him or his family with interest. If he should die before he reaches the retirement age this money belongs to his family; if he ceases to be a minister, even if he should denounce his religion, this money belongs to him, and will be returned to him with interest. Such a savings account is better than a savings account in a good bank for the reason it bears a better rate of interest. It is better than investments in real estate for the reason the values of such investments fluctuate, and property depreciates, the values are affected so easily by the economic conditions. It is better than an life insurance policy if one lives to old age, for the reason that this provides a living for a man for the remainder of his life rather than giving him a lump sum and then

ends all further obligations.

I have a retirement contract though I do not expect to retire. It is saving my money for me, which will one day be returned to me with interest, and that makes it a safe investment; but what is better still I am helping to build up a reserve for some man who will be compelled to retire, and this will help to make it possible for him to come to the evening of his life with a measure of comfort. And if it never benefited me, I should like to help make it easier for other men who are deserving and who will be in want if some such provision is not made.

I have a retirement contract because it seems to be a sound and sensible business proposition. I do not share the opinion of some that preachers have no business sense; as a class they are about the best group of business men I know to have so little to work with. The plan offered by the Annuity Board is sound, it is practical, it is liberal, and it is the minister's opportunity to help himself.

—BR—

DIGEST REPORT, FOREIGN MISSION BOARD

Charles E. Maddry, Executive Secty.
Richmond, Virginia

—o—

Since the turn of the century, the work of the Foreign Mission Board has expanded rapidly until today we have work in some sixteen lands across the world.

Seven years ago we reported a total income for the year of \$880,573.71. For 1939 we received a total from all sources of \$1,149,251.87, an increase over 1933 of \$268,678.16. At that time the debt of the Board stood at \$1,110,000.00. We have paid a total of \$865,000 on the principal of the debt and \$210,289.26 in interest, making a total of \$1,075,289.16 paid on debt service in seven years. In 1933 the W. M. U. gave a total of \$159,079.73 for the Lottie Moon Christmas offering. For 1939 they gave \$330,424.70.

The active missionaries of the Board in 1929 reached the all-time high figure of 544. By the end of 1934, the number had been reduced to 373. During the past seven years, we have appointed 183 new missionaries and re-appointed thirty-two, making a total increase of new missionary personnel of 215. There are now 455 missionaries in active service of the Board and 69 emeritus missionaries.

We now have in the sixteen foreign countries 1,883 churches, of which 1,189 are self-sustaining, with a membership of 236,265. We have 3,269 outstations. Despite war conditions in the Orient and in Europe, our missionaries reported for 1939 the largest number of baptisms in any one year in the 95 years history of the Board—18,606. In China alone, in 200 churches and 330 outstations approximately 7,000 were baptized.

Instead of closing work in China because of war, Baptists of China are opening up new work. The China Baptist Theological Seminary in Kaifeng opened last September is an example of this. Approximately 18,000 were taught last year in the 228 Baptist schools of all grades in China. Out of the historic meeting

held in Kaifeng in April, 1939, from which came the Seminary, came also the All-China Evangelistic Movement in 1940.

Southern Baptists conduct five missions for the people of China and only one for Japan. They began their work in Japan fifty years ago. We have only sixteen missionaries in Japan with ten ordained native helpers and eleven unordained.

At no time during its history has the Foreign Mission Board had so many missionaries in Africa—58. Seventeen of these have been appointed during the past year. Our work in Spain, Roumania, Yugoslavia, Italy, Hungary, Palestine and Syria is not so encouraging at this time. The ruin wrought by the war will be unspeakable. Southern Baptists will have a tremendous responsibility in rebuilding the war-torn world.

A change in the personnel of the staff of the Foreign Mission Board that has caused much regret is the resignation of Miss Inabelle Coleman who goes the first of August to the University of Shanghai as a teacher. Mrs. Ruth Y. Cudlipp, an associate in the editorial department has also resigned. Miss Nan Weeks, who has been editorial secretary, has been made associate editor of The Commission in Miss Coleman's place. Home Secretary R. S. Jones has been transferred to the West with headquarters in Dallas, Texas, and will represent the Board in the area west of the Mississippi as Field Representative.

The Board fixed the budget for the calendar year of 1940 at \$809,345.26, including specially supported missionaries. The Board received in legacies in 1939 from thirteen es-

tates the sum of \$39,805.58, and also endowment and trust funds to the amount of \$19,476, and annuity contracts for \$5,909. The debt of the Board stands at \$245,000 May 1. It was \$275,000 at the last Convention.

—BR—

Our revival has just come to a close with brother B. W. Walker of Clinton doing the preaching. Brother Walker is a splendid preacher of the word. He loves the Bible and its Author and mankind. He is not afraid to tell the truth as he sees it. He made a fine impression on our church and town with his messages from day to day.

We had the largest crowds we have ever had since we came as pastor more than six years ago. In the day services we had more than two hundred and a capacity house at night with all available chairs from the Sunday School rooms.

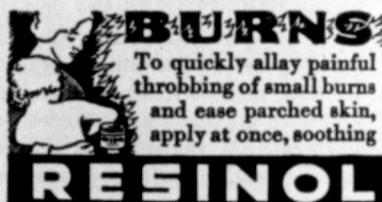
As a result we had 29 to join the church and 18 of them for baptism and 17 of them were baptized Wednesday night. There were 9 men and boys and 8 young women and girls and one boy awaiting baptism.

Brother Walker is doing what his heart calls him to do. He is a called evangelist and God is using him in a great way. He is in Dundee this week in a meeting.

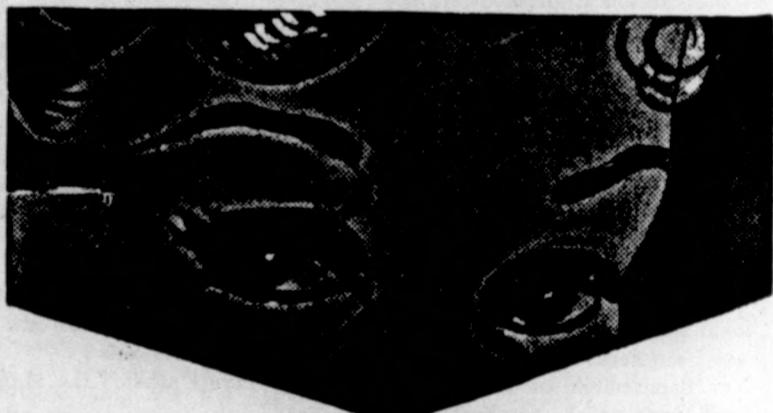
In Christ,

W. R. Cooper.

—BR—
SUBSCRIBE FOR THE BAPTIST RECORD



Eyes WITHOUT BIRTHDAYS



SPARKLING, happy carefree eyes aren't a matter of birthdays . . . many a youngster just starting the battle of life is already handicapped by defective vision, while many an oldster is free of eyestrain . . . through the aid of plenty of glareless light for easy, comfortable seeing. You, too, may have eyes without birthdays . . . if you have your eyes examined regularly, and begin to Light Condition your home.

Mississippi Power & Light Co.



FOUR YEARS OF AMAZING PROGRESS
In The Five-Year Promotional Campaign.
 By E. P. Alldredge, A. M., D. D.
 Secretary of Survey, Statistics and Information

—o—

Four years ago, January 1, 1940, the Sunday School Board in cooperation with the Departments of Sunday School and Training Union work in the several state conventions, launched a Five-Year Promotional Campaign, to be conducted through the 910 district associations of the South and the Southwest. High and challenging goals or objectives were set up for this campaign. Superb and sacrificial leadership for the two divisions of this campaign were secured in the persons of Mr. Jasper N. Barnette for the Sunday School work and Mr. William A. Harrell, for the Training Union work. And the greatest expectations were aroused for the outcome of this campaign from its beginning.

As we pause here to look back over the four years of progress which this campaign has made, we can find but one word to adequately describe it—it has been simply amazing, almost unbelievable. And this is true, whether we are thinking of the great spiritual uplift which the campaign has brought to Southern Baptist life, or the solid achievements in Sunday School and Training Union work which it has wrought.

Great Spiritual Uplift Brought

In fact, one could almost forget the challenging achievements which have been wrought through this campaign, while rejoicing over the new and growing spirit of fellowship and brotherhood which it has brought to the hosts of Southern Baptists; the new demonstration of the power and workability of the 25,000 spiritual democracies of Southern Baptists; the new demonstration of the power and workability of the 25,000 spiritual democracies of Southern Baptists which it has made; the new life and new outlook which it has brought to our long neglected district associations; the new missionary spirit which it has brought to thousands of self-centered and self-satisfied churches; the great and growing army of new workers and new leaders which it has called out and developed, and last but not least, the mighty helping hand which it has extended to the great work of evangelism among Southern Baptists. Looked at solely from the point of view of the spiritual blessings which it has brought this campaign will go down in history as an amazing achievement.

Unparalleled Achievements Attained
 Looking at the other side of the picture, however, we must say that the outward, visible results obtained the definite and challenging goals reached, and the measurable successes actually wrought by this campaign have no parallel in the religious life of this nation, during this period.

Sunday School Achievements

Net increase in the number of S. S. 1,371
 Gain in the number of Sunday school teachers 36,640
 Gain in Sunday School en-

rolment	866,395
Increased number of Vacation Bible Schools	2,539
Gain in Vacation Bible School enrolment	223,224
Baptisms coming directly from the Sunday School....	615,014
Average annual baptisms from Sunday Schools	153,753
Sunday School Study Course awards	574,382
Increased circulation of Sunday School periodicals	409,383
Unmatched Record of Training Union Work	
(Covering Years 1936-1939)	
Increase in Training Union Directors	2,074
Gain in Junior Unions	3,108
Gain in Intermediate Unions	3,226
Gain in Young People's Unions	162
Gain in Adult Unions	4,323
Gain in total Unions	10,819
Gain in total Union enrolment	146,298
Gain in number of Story Hours	3,569
Gain in Story Hour enrolment	40,288
Total gain in number of Unions and Story Hours	14,388
Total gain in enrolment of Unions and Story Hours	186,586
Average gain in number of Unions & Story Hours, weekly	70
Average weekly gain in enrolment of Unions & Story Hours	897
Present number of all Unions	44,095
Present enrolment of all Unions	815,528
Present number of Story Hours	5,294
Present enrolment of Story Hours	59,263
Grand total of all Unions and Story Hours	49,389
Grand total enrolled in all Unions and Story Hours	874,791
Gain over last year in both Unions and Story Hours	7,806
*Gain over last year in enrolment of both Unions and Story Hours	31,655
Training Union Study Course awards issued (4 years)	877,820

*Last year's enrolment was computed on an average basis which was much too high, hence the small gain recorded here.

WORTHY AMBITION

—o—

About eighty-five years ago, a sixteen-year old girl, living in an isolated country home on a Western prairie, stood in a barn door and asked herself these questions: "Will I ever go anywhere, meet anybody, or know anything?" Some six months ago the one-hundredth birthday anniversary of this girl was observed and we may now answer her questions. If you will visit Statuary Hall at our National Capitol you will see a statue of this girl: If you will visit the Hall of Fame in New York city you will see a bronze tablet erected to her memory: if you will go to the Post Office you may buy a stamp with her likeness engraved upon it. Did she "go anywhere?" Following her vocation, she visited every one of the

48 states, and traveled for two years in Europe, Asia, and Africa. Did she "meet anybody?" She addressed many large audiences—sometimes as many as 9,000 persons, as was the case when she spoke at one of Moody's revival services. She numbered among her friends many great personages, as the poets Lanier and Whittier, and when she visited England was the guest of Lady Henry Somerset. Did she "ever know anything?" She graduated from college, became president of a Woman's College when only thirty-three, received the honorary degree of Doctor of Laws from Ohio Wesleyan University, and the degree of M.A. from the University of Syracuse.

Frances Willard has been called "The uncrowned queen of America," and during her lifetime was often spoken of as "the best-loved woman in America." She was an ambitious woman, but hers was always a worthy ambition. From early girlhood she longed to make her life count for the utmost and to be known as a great and good woman. The key to the understanding of her life is to be found in these words from her autobiography: "I have been called ambitious, and so I am, if to have had from childhood the sense of being born to a fate is an element of ambition. For I never knew what it was not to aspire and not to believe myself capable of heroism. I always wanted to react upon the world about me to my utmost ounce of power; to be widely known, loved and believed in—the more widely the better. Every life has its master passion; this has been mine. Very few things weaken my contempt; but this couplet in the hymn book did:

'Make me little and unknown,
 Loved and praised by God alone.'

It's supreme absurdity angered rather than amused me, for who could be 'loved and prized' by the Great Spirit and yet despised by the lesser spirits made in His image? Who could desire to be 'little and unknown'—of small value and narrow circle in a world so hungry for help and strength and uplift—yet be 'loved and prized' by God? No. I wanted to be now and in all worlds my very utmost. I fully purposed to be one whom multitudes would love, lean on, and bless. Lying on the prairie grass and lifting my hands skyward, I used to say in my inmost spirit: 'What is it—what is it that I am to be, O God?' I did not wish to climb by others' overthrow, and I laid no schemes to undermine them; but I meant that the evolution of my own powers should do for me all that it would... I felt that a woman owed it to all other women to live as bravely, as helpfully, and as grandly as she could, and let the world know it."

When the statue of Frances Willard was placed in Statuary Hall Senator Beveridge said: "She made purer the moral atmosphere of a continent, almost a world. She rendered the life of a nation cleaner, the mind of a people saner."

How much blood and agony might have been spared the war-torn countries if only their leaders had been men of unselfish ambition, concerned only for the welfare of their fellow-men! But we need not go

abroad to see the curse of selfish ambition. Here in our own land millions live lives of poverty and wretchedness because our selfish ways have made us forget our fellow-men.

H. H. Smith,
 Ashland, Va.

VACATION BIBLE SCHOOL AT BELZONI

—o—

The Baptist church of Belzoni had its first Vacation Bible School last week. The commencement exercises were held last Friday night, and witnessed by a congregation that filled the large auditorium. The school was held for one week, and proved a great success in every way. There were 110 present on Monday, and the enrollment increased from day to day until it reached nearly 150.

The exercises were highly instructive to the young people and they enjoyed it all immensely. Mrs. Matt Alexander, the chairman, led in the organization of the work in a fine and efficient way, and she had splendid cooperation on the part of those who composed the corps of local workers.

It was little short of wonderful to see how smoothly and efficiently all of the different departments began and moved forward in the work on the very first day under the guiding hand of Miss Ruby Taylor, the special helper here from Jackson. Miss Ruby has a sweet and winning way about her that just captured everybody from the very start. Her smiles got everybody to smiling, and there were soon "miles and miles of smiles," as the youngsters repeated in unison every morning at the opening exercises. She will be remembered with love and admiration by the many friends she made here.—Josiah Crudup.

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"THE RIGHTEOUSNESS OF GOD REVEALED"

The preaching of the gospel is like a farmer sowing seed in his field. The farmer sows the seed and goes on his way. The seed in the ground comes in contact with heat, moisture, plant food and other chemicals, and all working together produces new life from the seed sown. The dry seed itself softening with the moisture yields to what we call nature, then it dies; and the new life from the seed springs forth.

"The seed is the word," The sower is the preacher, the heart of man is the ground into which the seed-words are sown. It reaches the heart through the physical sense; either the ear, the eye, or the touch. When the seed-word of the gospel reaches the heart, mixed with faith and understanding, the Holy Spirit works in connection with the word, and as the old man dies the new man is created in Christ Jesus. Now this process is not called nature, as in the case of the natural seed, but life is produced and brought forth by the power of the Spirit of God and is called regeneration or the birth of the spirit.

The real thing that happens when the gospel is sown in the heart, and the Christ of the gospel is received by the hearer as ones very own personal Saviour, new life springs up; and this new life in Christ is called eternal life, and the one thus receiving it is born of God. This experience is sometimes called an experience of grace. But this experience of grace, or being born of God does not come independant of the word of the gospel, but through the gospel of Christ, received by faith, in connection with the power of the Holy Spirit.

Now, the gospel of Christ which is preached like the sowing of seed is: "How that Christ died for our sins," was buried, and rose again the third day, was seen of many witnesses, and then received up into heaven. All this was accomplished according to the Old Testament scriptures;

This gospel is said to be, "The power of God unto salvation to every one that believeth."

The sinner with a guilty conscience, and a broken heart, and a contrite spirit hears of how he may escape the wrath of God through a substitute that has been provided for him and this substitute is the Lord Jesus Christ who came to this world, was born of the Virgin Mary and took upon Himself all our sins, bore them in His own body, suffered for them in His own person, taking our place, and gave Himself as the supreme sacrifice for our sins, shedding His own precious blood, to redeem us from all iniquity. That is how Christ died for our sins.

It was pre-written hundreds of years before, by the prophet Isaiah and described thus: "He was wounded for our transgressions, He was bruised for our iniquities." Now when this guilty sinner hears this good news what, "God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them," but imputing them to His own son, that we might be forgiven of all our sins, and justified from all

things; I say, when he hears this good news and believes it to be the truth, he is like a man trapped in an upper story building, with the fire in all the rooms below him, and looking out the window he sees men standing with a net spread, who shout to him: "jump into the net and we will save you." Then the man jumps, of course, trusting his life into the hands of his friends, and is thereby saved from being burned to death. Even so is the guilty sinner: he sees that Christ has done everything necessary to save his soul, and he lets loose every thing else, and commits the eternal destiny of his soul into His care and keeping. And when he so trusts Christ for his salvation, instantly he is saved, born of God, filled with the Holy Spirit, who takes up His abode in him, and witnesses with his spirit that he is a child of God. Blessed Assurance! Now, the apostle Paul wrote in Rom. 1:17: referring to the gospel: "For therein," says he, "is the righteousness of God is; as we find in Rom. 3:26: "That He might be just, and the justifier of him which believeth in Jesus."

How could God be just, and at the same time, justify a guilty sinner which believeth in Jesus? The answer to this question is fully set forth in the third chapter of Romans. Beginning with the 21st verse: "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood, to deliver His righteousness for the remission of sins that are passed, through the forbearance of God; to declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus."

The fact is, that God has so arranged matters; that He is not only just and the justifier of him which believeth in Jesus; but that this very thing that He does is righteous. It is God's righteousness revealed from faith to faith.

And so, "He that hath the Son hath life; and he that hath not the Son of God hath not life." (Jno. 5:12). Also, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life, but the wrath of God abideth on him." (Jno. 3:36).

On so, to sum it all up in a "nut shell," we find that it is God's righteousness, and that He is just in justifying all those which believe in Jesus. But the man that would add to what God said by saying that, "faith in Christ is not enough;" or the man that would subtract from what God said by saying that, "faith is not necessary," both alike, make God a liar! Woe unto them!—J. E. Heath.

—BR—

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DIGEST REPORT, BAPTIST SUNDAY SCHOOL BOARD

T. L. Holcomb, Executive Secretary-Treasurer, Nashville, Tenn.

Division Heads

J. O. Williams, Bus. Management, Nashville, Tenn.

P. E. Burroughs, Education and Promotion, Nashville, Tenn.

Hight C. Moore, Editorial Service, Nashville, Tenn.

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The receipts for 1939 were \$2,183,742.70, an increase of \$92,686.33 over the previous year. The total appropriations for Kingdom and denominational causes were \$508,336.54, an increase of approximately \$25,000.00 over last year. The Board's receipts for the first four months of the current year are \$636,459.59, a gain of \$14,272.70 over the same period in 1939.

Our periodicals have steadily increased in usefulness and wide distribution throughout the year—a total of 85 periodicals, including 64 Sunday school, 8 Baptist Training Union, and 13 Vacation Bible School textbooks. The gospel is now translated into print on the pages of more than twenty million copies of the periodicals of the Sunday school Board. Reading matter that points to God and brings Christ into the life of man. During 1939 the Board published 58 new books and 84 reprints, a grand total of 142 books. The service of the seventeen Book Stores is coming to be recognized as a vital, spiritual and cultural ministry to our entire constituency.

Since the launching of the present Training Course for Sunday School Workers and the Graded Baptist Training Union Study Course, about five and one-half years ago, approximately 1,000,000 of the books of these courses have been published and distributed. Included in these courses are books on the Bible, doctrines, Baptist history, evangelism, stewardship, missions, the Christian life, church and denominational activities, and methods of organization and administration. They have gone to every state in the Southern Baptist Convention and to all our mission fields; also to other countries.

More than 40 per cent increase in the number of Vacation Bible School in four years. In 1935 Southern Baptist reported 1,044 Vacation Bible Schools with a total enrollment of 149,878, representing 390 district associations. In 1939 there were reported 4,349 schools with an enrollment of 421,377, in 733 of the 900 associations.

Three things characterize the success of the Five-Year Sunday School Program response, expansion, spirit—8,000 capable persons enlisted as volunteer associational officers, 237 per cent gain in Sunday school enrollment during this period as compared with the preceding five years, the percent enrollment being 3,523, 853, and the spirit of Christian conquest is manifested in the organization and maintenance of thousands of new working units.

Two great classes of gains have come to the Training Union during this Five-Year Period—a deeper conviction of the value and necessity of the Training Union on the part of the whole denomination, and steady

expansion and large gains in numbers. From 177,284 Study Course awards in 1936 to 265,776 in 1939; from a circulation of 622,810 of Training Union periodicals in 1935 to 873,378 in 1939, a gain of 250,568 per quarter.

Through the Department of Student Work, Southern Baptists are ministering to 100,000 college students within their territory. The program carried on through this department is frankly Baptist and positively Christian. Its growth has been phenomenal.

—BR—
MISSISSIPPI SOUTHERN

B. S. U. Council Mississippi Southern College

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Sunday, June 9, 1940 the B.Y.P.U. at Mississippi Southern College, after recommendation from Brother C. S. Moulder, B.S.U. Secretary elected the following B.S.U. officers to serve for the summer quarter.

President, Harold Anderson, Seminary.

First Vice-President, Mary Boone, Polkville.

Second Vice-President, Alva Rouse Lucedale.

Third Vice-President, Roy Phillips, Louin.

Secretary, Louise Hill, Louisville. Librarian, Laura Goodin, Louisville. B.Y.P.U. Director, Martha Houston, Laurel.

Treasurer, James Stephens, Meridian.

Reporter, Clara Blanche Herring, McCall.

Pianist, Grace Reeves, Sumit.

Chorister, Logrove Tutor, Randolph.

Magazine Representative, Ellera Slay, Pinola.

Volunteer Bible Class Representative, Elsie Easterling, Ellisville.

Representative of First Baptist Church Sunday School, Mildred Wheat, Picayune.

Representative of Fifth Avenue Baptist Church Sunday School, Maggie Starrett, Progress.

Representative of Thirty-Eight Avenue Baptist Church Sunday School, Stella Merle Harper, Hattiesburg.

Representative of Main Street Baptist Church Sunday School, Flora Beatty, Pulaski.

The B.S.U. Council members had their first meeting Monday afternoon at five o'clock. Harold Anderson, President, explained "The Purpose of a B.S.U. on a College Campus." Then Brother Moulder led the closing prayer. We are expecting to do great things in our Master's Vineyard this summer on our campus.

Clara Blanche Herring, Reporter.

—BR—

Mr. R. F. Ferrell returns to the work of circulation manager of the Baptist Courier of South Carolina, a position which he filled with credit some years ago until he went to North Carolina to serve with the Biblical Recorder.

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